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A CRUSADE OF COMPASSION FOR THE HEALING OF THE NATIONS.

CHAPTER THREE—CHINA.

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CHINA PAST, PRESENT AND FUTURE.

CHINA IS one of the most favorably situated countries on the surface of the earth. It lies in the "Zone of Power" within which all the great races of mankind have lived, and is destined to be one of the greatest factors in the world's future.

What we call China is made up of China Proper, or the Eighteen Provinces, with the dependencies of Manchuria, Mongolia, Tibet, and Chinese Turkestan. In this territory lives one-fourth of the human race.

Chinese historians run back into legendary history 3000 B. C. but Western scholars will not accept as authentic anything earlier than 2000 B. C. Let us remember that the call of Abraham was about 1921 B. C. Even at this early date when the Father of the Faithful was turning His face westward, the Chinese were developing arts, government and religion, from which no departure was made until within the past century. Confucius born in 551 B. C. was almost contemporaneous with Ezra (536 B. C.), Esther (510 B. C.) and Nehemiah (445 B. C.)

Dr. Gracey has said: "When Moses led the Israelites through the wilderness Chinese laws and literature and Chinese religious knowledge excelled that of Egypt. A hundred years before the north wind rippled over the harp of David, Wung Wang, an emperor of China, composed classics which are committed to memory this day by every advanced scholar of the empire. * * * A thousand years ago the forefathers of the present Chinese sold silks to the Romans, and dressed in these fabrics when the inhabitants of the British Isles wore coats of blue paint and fished in willow canoes. Her great wall was built two hundred years before Christ was born at Bethlehem and contains material enough to build a wall five or six feet high around the globe."

It is unnecessary for us to burden our memories with the names of the ancient monarchs of China, and the dates of dynasties. There are some rulers who stand out in their history because of

some special service or accomplishment. One built the great wall, another introduced the competitive system of examination. The first foreign dynasty began in 1280 and the last one the Manchu dynasty extended from 1644 to 1911.

The writings of the sages have moulded the thought of the Chinese for centuries. These writings though full of rubbish, contain many lofty and beautiful sentiments. One great virtue which is extolled is filial piety. From earliest childhood, most exacting obedience is required of children, who grow up to obey, and reverence their parents and later to worship their departed spirits.

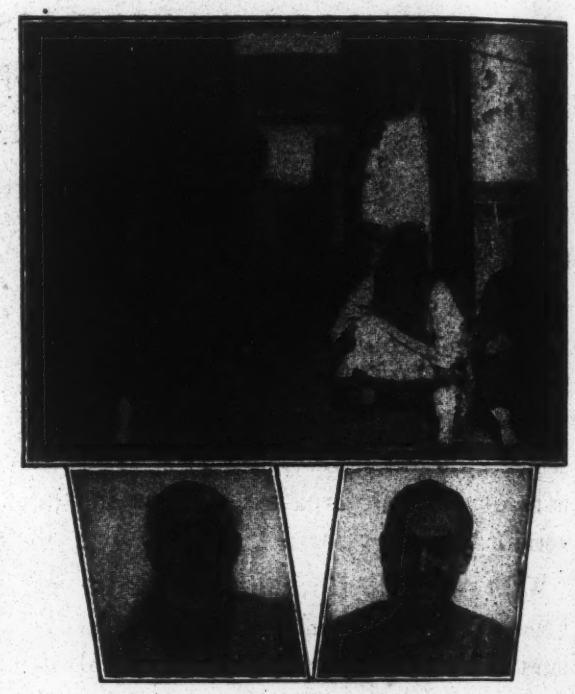
There is no caste system in China. The only aristocracy is that of scholarship. Official positions were won only by those who were able to pass the rigid examinations, which were open to men of every class and station in life.

Long ago the Chinese compounded gun powder, invented the mariner's compass and discovered the art of printing. They had a system of land fertilization, irrigation, and crop rotation, wore silk, carved ivory and engaged in a great number of industries.

But China was always looking backward. "They defied the past and subordinated the present." People would not improve on the methods of their ancestors lest in so doing they would cast dishonor upon them. A change came when foreign influences began to affect China. Little by little foreign trade was bringing peoples of different countries to China and Western ideas were introduced. Missionaries carrying on their work had built schools and hospitals and had thus created a desire for more knowledge.

In the very last years of the nineteenth century Kwang Hsu the young Emperor began to study Western civilization. He desired that his country might adopt the ways of other nations of the world. He was wonderfully interested in all kinds of machinery. He bought mechanical toys, he built a little railroad in the palace grounds. He studied a great variety of subjects and soon gathered around him a group of progressive men like himself.

The impetuous youth decided to do everything that needed to be done at



A representative missionary physician in China. A lady nurse and students. A successful operation—the patient before and after.

once. He ordered a Board of Education to be established, then a Board of Railroads, then a Board of Mines. Twenty-seven great edicts were issued within a few weeks.

It was about this time that Germany, because of the murder of two German priests demanded indemnity paid to the families of the priests and the re-building of property destroyed. And as if this were not enough they demanded and received Shantung. Russia, secured

Port Arthur; Great Britian took Wei Hai Wei; France took Kuang Chou Wan and Italy asked for San Men.

The Empress Dowager and the conservatives becoming alarmed, started to rid the country of all foreigners, and foreign influence, which in view of the land grabbing was not surprising. The Boxer uprising in 1900 was the result.

After the terrible carnage was over various changes took place. Larger plans were made for education. New railways were built, telegraph and telephone service was increased and many cities were lighted by electricity. The people asked for provincial government and it was granted; they asked also for a national parliament and it was promised to them by the year 1917.

There was a growing dislike for the rule of the alien Manchus. The old Empress Dowager and Kwang Hsu the Emperor died in 1908 within a day of each other and a little child emperor came to the throne. The dissatisfaction could no longer be controlled and in 1911 China was declared a Republic.

From the time that Sun Yat Sen, the provisional president handed over the affairs of state to Yuan Shi Kai there have been four presidents. July 1, 1917, China reverted to an empire. The little ex-Emperor was placed on the throne where he remained for one brief week and then retired to private life again. Hsu Shi Chang was elected president in 1918 and still holds office.

China is divided and torn today by two conflicting parties. The government at Pekin is the one recognized by foreign powers while the one at Canton claims to be the real and legal government. The armies of these two factions keep up a continual conflict, terrorizing people, plundering and killing helpless men, women and children.

How the political situation will develop no one can say, but Chinese thinkers are beginning to realize that unless an end is put to the civil strife foreign intervention will be necessary.

From a social and religious point of view the China of today is very different from the China of yesterday. Modern education, which should be credited almost wholly to the missionaries, has displaced the old system. The circulation of the Bible and Christian teaching are bringing new ideas of social service. Today students have learned how to serve others instead of serving for merit. In several recent disasters, young people have offered their services and have proved to be most self-sacrificing as well as efficient.

A new interest in child welfare and reform work, and a new estimate of women are evidences of new influences in the social life of China.

There are between 400 and 500 newspapers in China which are exerting a wide influence. Some of these are hardly worthy of the name yet some are thoroughly equipped and up-to-date. Mr. Carl Crow, an American, opened an office in Shanghai, in 1918, and began sending world-wide wireless news to 251 newspapers. The Commercial Press operated by three Christian business men prints and circulates millions of pages of good literature ever year.

The new phonetic writing which has been introduced in China promises to work a great educational revolution. The old system had thousands of characters—25,000 were used by the scholars, 10,000 were necessary for the understanding of standard books, while for just ordinary purposes one must know 3000 or 4000. Three years ago a plan was started for making a short alphabet, with the result that now the Chinese

may learn to read using only 39 letters. The words seldom have more than three letters.

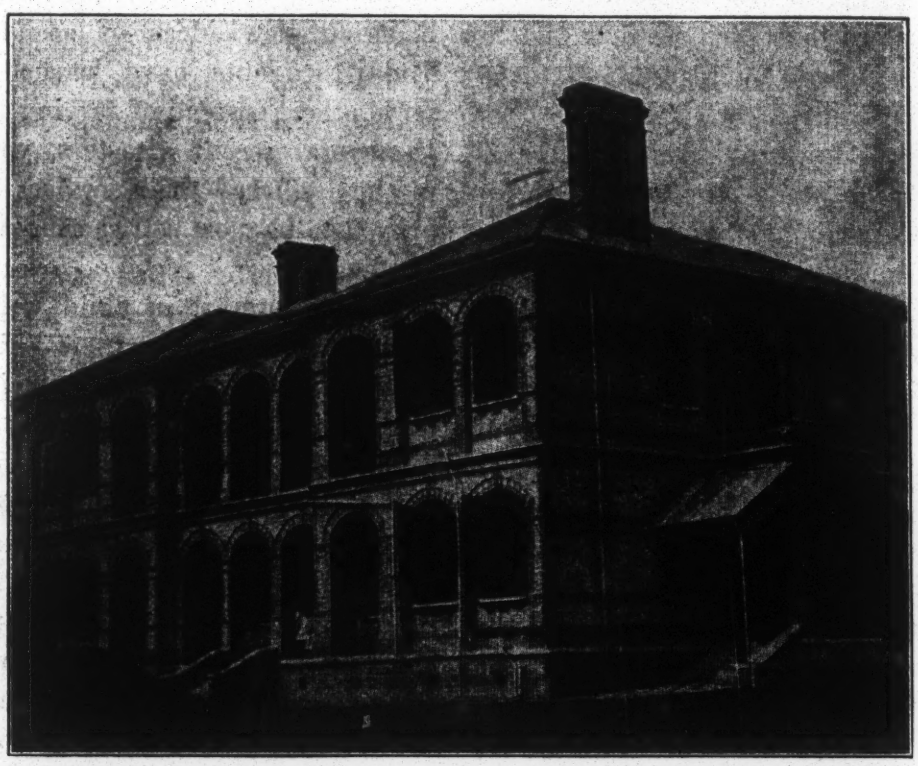
The gospels are being printed in this new script. The slogan, "The Chinese Church a Bible Reading Church," has been taken up all over the land.

An educated person who understands the language can learn the new system in a few hours and a child or a bright adult can learn to read in a few weeks. It will mean that practically ninety per cent of the members of the Chinese church will soon be able to read the Word of God for themselves.

The system is gladly received by the common people. "In Chefoo the Chinese cooks put phonetic symbols on the pies."

It is a wonderful forward step and will mean much in every way for the common people. Above all it will make the message of the gospel accessible to the millions of China.

All of these things encourage the Christian worker. The seed sowing of years will still bring forth more fruit. Mary Ninde Gamewell tells of a principal of a government normal school suddenly leaning over to a missionary sitting beside her on the railway train and whispering so as not to be overheard: "More of us are Christians in heart than you dream of! Sometime you will see."

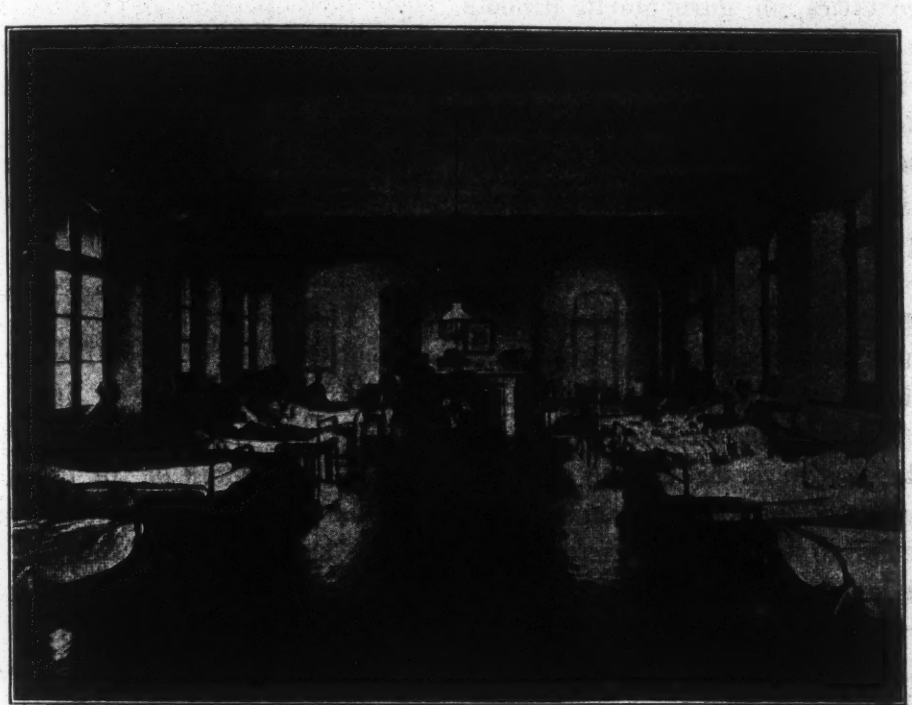


EXTERIOR VIEW OF MARGARET WILLIAMSON HOSPITAL, SHANGHAI.

Dr. Sherwood Eddy, who has recently returned from a tour of the world gives this estimate of the situation of China: "China is facing her darkest day politically but her brightest day religiously. The Government is in danger of breaking down. One of four things will happen to China. There is one last chance to save the country from within, or second, the Government may fall, or third, Japan and other nations may try to divide China upon the spoils system, or fourth, she may pass into a temporary

receivership under the control of a League of Nations or a group of the powers. Here is our supreme opportunity to raise up a moral Christian leadership which alone can save the nation and give it a lasting foundation for personal and national life."

We turn our thoughts now to the physical suffering of the great masses in China and to the effort that has been made to alleviate this suffering.



INTERIOR VIEW OF MARGARET WILLIAMSON HOSPITAL, SHANGHAI.

"A CRY OF PAIN."

From the house of the aristocratic Chinese, a passer-by may sometimes hear the moaning and sobbing of a little child. If he stops to inquire the cause, he will find just a little girl in the first stages of foot-binding. Her cries are either unnoticed or rebuked for why should any one pay attention? It is the lot of women who would be held in high regard in certain social circles.

This "Cry of Pain" may be regarded as typical of the suffering of China's millions—for the most part it is unheard, unheeded, unnoticed. Even from these patient stolid people, there comes a moan and a sob that will we trust, soon reach the ears of the whole Christian world.

The suffering from foot-binding is not figurative only, it is real and terrible. The proverbial "barrel of tears" shed over every pair of bound feet suggests what must be endured. Blood poison and gangrene are often immediate results seen, but a whole life of misery and ill health is entailed. The lack of exercise consequent upon the crippled feet leads to a host of maladies.

The common opinion in this country is that since the new reforms have been effective that the custom is almost abandoned. Some one said to a missionary worker, "I understand that about all of the women of China have quit binding their feet." And the reply was, "Yes, all but about seventy millions have quit."

Women's customs die hard and it will

be many, many years, no doubt before all the "lily feet" have disappeared.

It is a cause for gratitude, however, that the anti-footbinding society has made such marvelous progress among the educated women. So popular have large feet become, among certain classes, that in Shanghai shoe stores one may see such advertisements for shoes as, "Grown Large," Treading the New," "As Heaven Made It." Many girls in the large cities, in government schools and all girls in mission schools have natural feet.

Another "Cry of Pain" comes from the house of the opium smoker, not from the victim himself, perhaps, but from the wife who suffers his abuses and the children who cry for bread. The man is too sleepy and sluggish and stupid to care either for himself or his family.

A Chinese story illustrates the utter folly of the habit and the regard in which the victim is held. "A smoker having wasted his all determined by some means to secure one last smoke, then kill himself. In the street he met a man crying bitterly. Asking the cause he was told his old father was dying and human brains had been prescribed by the doctor as the only medicine. 'See here,' said the smoker, 'give me money enough for one good smoke, and you can have my brains.' A bargain was made. After the smoke the man jumped head-foremost against a stone wall. The buyer rushed eagerly forward with his bowl to secure the health-giving brains. 'But' the story ends, 'opium smokers have no brains.' "

The physical evils wrought by this enemy of China cannot be told. It had become an almost universal habit until it was popularly said in some sections that "eleven out of ten smoked."

China has made a desperate and brave fight against this evil. According to a law made years ago, opium culture, manufacture and sale were to cease April, 1917. But crafty men were not willing to give up such a profitable business without a struggle. It was found that 1500 chests of opium had been stored for years in Shanghai, for which foreign merchants demanded payment. The government bought it and again legalized the sale in three provinces. The best people in China protested. Mass meetings were held, memorials presented and every influence brought to bear upon the officials. Finally, President Hsu Shih Chang ordered all the remaining chests to be burned. After due arrangements were made, on January 17, 1919, a great bon-fire began. Mr. Thomas Sammons, the American Consul-General, threw the first opium ball into the fire. For days and days the burning continued until twelve million dollars worth of the drug had been consumed. It would seem that this would be the death blow of the traffic but the question is not settled yet. Opium growing is continued in some places and opium is being smuggled into the country. But the situation is so desperate that Chinese and foreigners alike are determined to use every power to free China from this curse.

China has many other miseries. With the exception of the few largest cities, there are no sewers, among millions of population. The open ditch along the street full of filth is a breeding spot for disease. Cholera, typhus and dysentery are common and are responsible for many, many deaths every year.

Tuberculosis is a dread disease which has been so deadly that people are becoming concerned as to how to prevent its ravages. An educational campaign has been carried on under the direction

of the Y. M. C. A. One of the placards used states that the Great White Plague slays:

Every eight seconds—1 person.
Every minute—7 persons.
Every hour—425 persons.
Every day—10,200 persons.

The bubonic plague has often made terrible ravages, while the pneumonic plague has been the very worst scourge that ever swept over the land. So deadly was it that sometimes whole villages were entirely wiped out of existence.

Ignorance, superstition, lack of care, lack of fresh air, disregard of all laws of sanitation, absence of any system or quarantine for contagious diseases, have all been responsible for the large death rate in China. On good authority it is stated that 75 per cent of all deaths in China are preventable.

"FOREIGN MAGIC."

For these suffering dying people, there has been no tender hand to minister. For long centuries the sufferers have been at the mercy of the native doctor. This man with his great bone spectacle rims and wise airs sometimes administers some herbs that are beneficial, but generally his treatment is torture untold. He has a pill of wondrous size, perhaps two inches in diameter, which contains a mixture of all kinds of repulsive insects and animals. He knows the 700 spots on the human body where he may thrust a needle without killing his patient! Even if he does not kill immediately the unsterilized needle is apt to cause blood poison or stiff joints. He is supposed to have some magic by which he overcomes the evil spirits that cause disease.

One day there entered China another physician who according to the Chinese idea was able to use "Foreign Magic." Dr. Peter Parker, a fine young physician and minister, heard the cry of China, and after splendid preparation for the work went out in 1834 to give his life for the healing of China.

In 1835 Dr. Parker opened an Ophthalmic Hospital, because he found eye troubles the most prevalent disorder and the one least understood by the native physicians. The first day he opened his clinic just one woman came, but in a very short time he was overwhelmed with patients. Some people would rise at midnight in order to get in the line early, others would bring mats and sleep near the door so as to be the first admitted in the morning.

Dr. Smith says of him: "Dr. Parker was successful in performing some of the most delicate and difficult operations so that the blind were made to see and the lame to walk. His cures were pronounced miraculous and the news of such wonderful results carried through the eighteen provinces, drew still wider circles of the afflicted to Canton for treatment. On many days this devoted servant of Christ, walking in the footsteps of the Great Physician, dealt with more than a hundred cases, till by night he was so weak and exhausted that he was in fear of falling or fainting but the next day he would be at his post again.

It is said that "The successful cures from his hospital did more to remove the frowning wall of Chinese prejudice and restrictive policy than could have been done by years of customary missionary work."

Dr. Parker while interested in the physical man was always seeking to touch the soul. In one of his addresses he said: "When the man, who had had cataracts for forty years and more, had been operated upon, stroking down his

long beard, he remarked: 'I have lived till my beard has become long and hoary, but never before have I seen or heard of any one who does such things as are done in this hospital.' Then an opportunity came to tell him the story of Jesus, and that but for Him I had not come to China. When I have visited patients in their homes, others in the neighborhood who had been cured

DOCTOR MARY STONE.

have often met me, and told to multitudes what had been done for them. With minds thus favorably disposed, I have spoken to them of Christ and the gospel, and they go away and repeat to others what they have heard."

Dr. Parker was the first to go. Every succeeding year other physicians have followed until hundreds have gone to the help of the Chinese.

The way was not always easy for these "ministers of mercy." Superstition, ignorance, fanaticism were ever arrayed against them. Evil reports were circulated about the dark doings of these magicians. Mothers silenced their crying children by threatening to send them to the foreign doctor who would take out their eyes or hearts. Even though there were difficulties, the constraining love of Christ drew more and more Christian physicians to this great country with its great need.

As years passed, prejudice died away and the fame of these wonder workers spread all over the country. Stories were passed from lip to lip about the amputation of limbs and the adjustment of new ones, the removal of eyes which were replaced by ones that looked quite like the original, the cutting away of great tumors, the opening of the body and sewing it up again—and all these things, without pain while people slept.

No wonder there were exaggerations which often created new antagonism but a visit to the hospital where everything was open for inspection was enough to dispel suspicion.

A foreigner traveling in a house boat overhead a conversation between the passenger and the boatman. The passenger was saying, "I do not believe in this foreign doctrine, nor have I any use for these missions in China." "Well," said the boatman, "you evidently have not been in Tsining. I went there to the hospital blind in both eyes and they cured me. I believe in them."

Dr. Halsey quotes a leaf from the diary of a medical missionary in China which as he says reads not unlike a chapter from one of the gospels. "All day long we looked at the lame, the halt,

and the blind. All day long we looked at little old women with cough, and little sun-tanned sailors with rheumatism; looked at children with stomach-aches and looked at chronic cases of old sores. All day long we did what we could, and some we directed to go to the hospital. At times we turned the serious A-mang loose on the crowd and he attended to the selling of books and to the talking of the doctrine. At the day's end we would stop and go to the river, that flowed into the sea, and lie on the bank, but the crowd would follow with their aches and pains. We could only smile, shake our heads and say, 'Too tired, come to-morrow.' We did this the next day and the next. When Sabbath came, we turned out the rabble and filled the little chapel with Christians. We stopped at a monstrous banyan tree. Sawyers of wood were underneath. One called out, 'Here is my doctor who cured my leg; call the man with the double cataract and the man with the tumor.' They came and said they would go to the hospital if they could be cured. We sent them to the hospital and passed on."

Surgery which was a novelty in China is supposed now by many to be an absolute cure for any kind of trouble. People are willing to take an anesthetic without raising an objection. Often the surgeon is begged to operate when in his judgment it is not necessary. One writer says sometimes a patient will plead:

"Please, doctor, operate upon me."

"I cannot, you would die if I did."

"Oh, no, I will not die. I promise not to die."

This magic of the medicine men of the West has shown people of China how to prevent disease. The doctors have proved that cleaning a city will prevent typhus and dysentery; that vaccination will prevent small-pox, that inocculation will prevent plague, that fresh air, proper food and careful habits will reduce the victims of tuberculosis.

They have taught mothers how to bathe and care for infants and how to prepare food for artificial feeding.

These magicians have done all sorts of things to help conserve life. The physician's daughter, "Betty," heard her father and mother talk of the people in their town, who because of floods, were starving. There were babies who were about to die because there was no milk for them. And "Betty," with true missionary instinct proposed feeding some of the most needy ones herself.

It was all arranged. Fifteen mothers in the neighborhood of the mission were asked to bring their babies in the morning. Though "Betty" arose early, the women were at the gate at the peep of day. When the door was opened, in came the crowd each mother carrying a pitiful, wizened, moaning baby. With the aid of spoons, bottles and a medicine dropper all the hungry babies were fed. In the afternoon they came for another meal. From November until June this brave girl of fifteen, cared for her little flock. She had the joy of seeing the babies all live and grow healthy and strong. Did Chinese mothers appreciate this service? Oh, yes, they began to seek for spiritual food. They attended the Bible class and one spoke for all, as they came to the Christian meetings: "We have come to hear about the God who cares for little children."

THE NEW PHYSICIAN.

When the Chinese saw what foreign people were willing to do for their people, they naturally began to say: "Why can we not do this, too?" The medical

profession became very popular and attracted many bright young men.

From the time of the earliest medical missionaries, efforts were made to train these men. Medical schools were established one by one until there are today nine missionary medical schools for men, three for women and the Peking Union Medical College which is co-educational.

The Hackett Medical College in Canton is the oldest medical college for women in China, having just celebrated its twentieth anniversary. Great honor is due to the brave women who withstood criticism, overcame difficulties, and faced trials in order to start out on the great adventure of a medical career. Especially difficult was it for the pioneers, Hu King Eng, Dr. Mary Stone, Ida Kahn, and Li Bi Cu, who came to America for their education.

Since women have been so eminently successful as physicians, many young women from the best families are eager to study medicine. Already there are 140 native women physicians in China. Part of these are Christians who have been educated in the missionary schools and part are non-Christians.

The woman physician has a particular field among women and children, who are the neediest and most neglected sufferers in all Oriental lands.

Maternity cases belong entirely to the woman physician, if any physician is called, which of course is only in extreme cases. A most graphic description of "Little Fourth Wife," by Rachel Benn is given in our text-book. The doctor was called to a home of wealth to attend this little wife. The Great-Man had never had a son. He had sent his wives on pilgrimages, had bought pills that cost seventy-five dollars apiece and all to no avail.

The room was closed, the bed was hung with heavy draperies which were kept closed lest evil disembodied spirits might enter the body of the new born child. The old mid-wife was chanting and slapping the head of the patient.

At length the doctor told the attendants that she could save the lives of the mother and child only by being allowed to have her own way, which meant that they must leave.

She was thankful indeed that the mother's life was spared and that the infant was a boy.

It would be a happy ending if this were all the story. Five days later the doctor was called to see the baby who was very sick. She noticed blood on the mouth and found that a Chinese doctor had been called first and had thrust his needle several times under the baby's tongue in order to let out the evil spirit.

All cases do not end so tragically. Many, many times the woman physician is able to save lives and to preserve health among the mothers and babies.

Naturally, the Chinese doctors who are educated in modern medicine and surgery are able to understand their own people in a way that foreigners can never hope to do. The great hope for the future of China is the Christian Chinese.

An illustration of a Chinese doctor handling a difficult situation is given by Mrs. Gamewell. At the time of the epidemic of the pneumonic plague in Manchuria in 1911 deaths occurred so fast that it was impossible to bury the bodies especially as the ground was frozen at the time. The foreign doctors proposed burning the four thousand coffins which had accumulated. The people rose up in uncontrollable excitement and refused to listen to reason. One of the Chinese doctors took the matter up with the crowd. He told them the reasons, the danger to the living and

the advisability of protecting themselves. A man out of the crowd spoke up:

"He is right."

"Yes," declared another. "What the doctor says is true. The coffins must be burned."

"Is it your wish that the coffins be burned?" queried the doctor.

"It is," was the unanimous response.

"Will you send a request through the doctors to the government at Peking to have them burned?"

"We will."

"The next day the coffins were set up on end in rows of a hundred and burned in the sight of a silent but approving throng of on-lookers."

The educated Chinese doctors, both men and women are proving their ability and efficiency along every professional line. They have skill and devotion beyond praise. Not a few of them are at the head of hospitals which they conduct in the most approved and up-to-date method.

The National Medical Association of China is an organization of the Chinese doctors and has five hundred members, one hundred and forty being women. All of these physicians have had a full medical course either in China, Japan, Europe or America. Two hundred and twelve of these are engaged in missionary work.

These Christian physicians are men and women of fine character, trusted and true friends of the missionaries and devoted servants of Jesus Christ. Those who are engaged in mission work are making a great sacrifice. They are having a mere living, where they might be having a large income from private practice or in government employ.

One very interesting case is described by Jean Cochran. She calls this doctor Dong Sien Sung. Dong was a young man who had received his education in the medical mission college. He became an assistant of the missionary and was soon very skilful and seemed indispensable to the work.

Year after year tempting offers came to him to go elsewhere. As he thought of his limited income and his growing family he felt that he owed it to himself to increase his worldly goods if possible. Finally a railway company offered a

CHRISTIAN CHINESE MEDICAL STUDENTS.

large salary if he would look after the health of their workmen and he would be given an opportunity for private practice. The offer was accepted and he left the mission work. Dong prospered but he was not content. After some months he found it necessary to go back to the city for a new supply of drugs. As he rode along his heart beat faster at the thought of the welcome he would receive from the dear friends of former days. As he approached the mission building he found people in deep grief. He heard that the missionary doctor, his dear doctor was very ill with typhus fever and they feared the end was very

near. The Chinese doctor forgot self, forgot danger, forgot his lucrative position. He thought only of his beloved friend, and rushed in to help nurse him.

Day after day, and night after night, they worked and watched and waited. At length the day came when danger was past. The doctor was able to be up again. One day he was talking with Dong, supposing he would soon return to his work. He thanked him for his loving devotion. He said, "Dong Sien Sung, you will soon be going back to your work, and I want to try to thank you, but no words can ever express the love and gratitude I bear you. If only I could afford to keep you, I would never let you go. I shall always think of you when I hear the words, 'Faithful unto death.'"

For once Dong Sien Sung forgot the formal sentiments demanded by Chinese custom and he replied simply, "Doctor, I cannot leave you. What you have gone through has made the next world seem all important and advancement appears worthless in comparison to fidelity to duty. * * * I plainly see that it is true that 'None of us liveth to himself and none dieth to himself' and I feel that I must be in the place that is doing work for other people." Thus Dong Sien Sung turned his back on his ambitions and a competency of fifteen hundred taels a year.

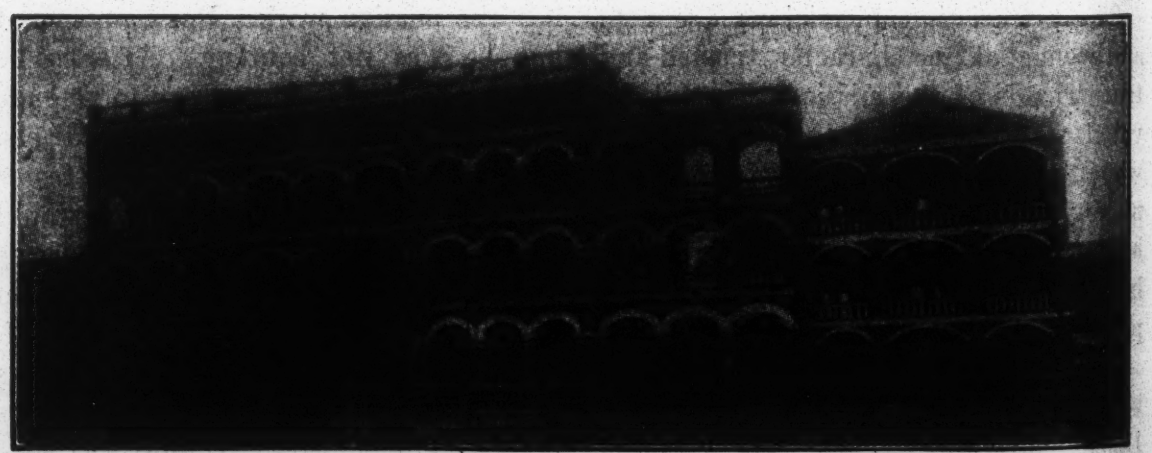
There are today 453 missionary physicians in China, 345 men and 108 women and 244 missionary hospitals.

The Rockefellar Foundation will add to the medical force in China. The great school at Peking will probably be finished during this year. Students will have fine opportunity to study in their own country. It is earnestly hoped that this new work will be a "distinct contribution to missionary endeavor."

Does it seem that China is well provided for? Remember there are four hundred millions of people in that great country. One large city in our country would show as many physicians as there are foreign physicians in China.

One writer makes the statement that there are more sanitariums for cats and dogs in Boston than there are hospitals for people in an equal population in inland China.

The task is but begun. Thank God it is begun. Thousands of students at the great convention in Des Moines heard the call of China's sufferers and no doubt there will be many who will answer that call. They will go to heal the sick but they will have the more important task of giving the message of Him Who said, "I came that they might have life and have it more abundantly."



DAVID GREGG HOSPITAL FOR WOMEN, CANTON.

CHRISTIAN AMERICANIZATION.

A Task for the Churches.

By Mrs. Haidee Ewing Rankin, Minden, Nebraska.

CHAPTER 3—THE LANGUAGE QUESTION.

PERHAPS the most important, and certainly the most discussed phase of Americanization just at present is the language question. Prof. Commons asserts and reasserts, "If we think together we can act together, and the common organ of thought and action is common language." We all recognize the advantage and even necessity of a common medium. "Let all Americans speak English," would be an easy way to dispose of the question, if such disposition were possible, but such is not the case for like Banquo's ghost it will not so "down." This question cannot and will not be disposed of by any legislative measures which would restrict the use of any language but English. The very attempt at suppression would only entrench the more deeply the mother tongue of millions of our citizenship. It is possible for men to speak different languages and yet be united in spirit as was witnessed in the recent war when the cause was the common cause of all no matter from what nationality he sprang; but the unity at that time would have been manifested to a much more wonderful degree had it been possible to have done away with interpreters and have communicated directly through a common language. But many thousands of the more than a million foreign-born in the selective draft were unable to understand English. Government reports tell us that more than 3,250,000 persons over 10 years of age and more than 2,000,000 over 21 years of age do not understand English.

We almost invariably associate these people with the Italy, Bohemia, Ghetto or Chinatown in our great cities forgetting that to hundreds of industrial and agricultural communities throughout our great commonwealth English is a foreign language.

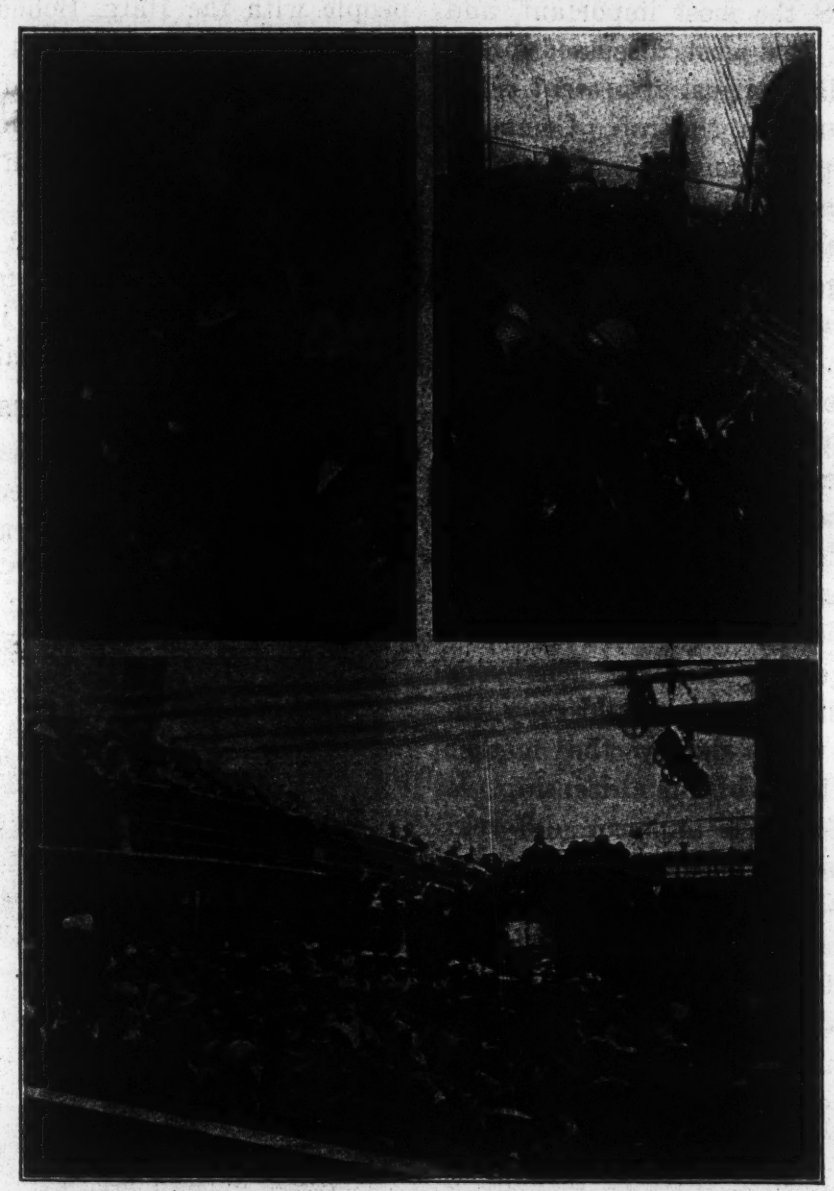
Such conditions result in separation from things American and tend to perpetuate things foreign and is a serious menace to nation wide assimilation.

OTHER COUNTRIES.

Other countries, though using several languages have still retained their national unity but in every case there is more or less friction or irritation.

AND THEY CALL US A PROBLEM.
Jewish Children in Baltimore.
Little Syrians in Brooklyn.

Canada has her French section strongly entrenched and legally established by treaty but the war revealed the lack of harmony there. Brave little Belgium has had her troubles, too. While the Flemish constitute five-eights of her population and speak a language quite similar to the Dutch, yet French is the official language in army and government. Switzerland is composed of three adjusted peoples speaking German, French and Italian. Her national unity under such conditions is largely due to her natural mountain barriers and that in spite of her several languages. These countries and others have taught through their experiences and we, through our own experience, have learned that as soon as people can understand and communicate directly, suspicions are allayed, misunderstandings lessened, a better feeling is created and a spirit of unity produced.



"THEY COME AS STEERAGE PASSENGERS."

FOREIGNISM PERPETUATED.

The Foreign Press, Foreign Societies and Educational Agencies are three

great forces which conserve and perpetuate among foreign-born citizens the customs, ideas and ideals of their mother countries. There has been and still is nation wide criticism of these forces. The power of the Press is beyond conception. The existence of 1200 periodicals written in foreign languages and a well organized Foreign Language Press Association justifies a questioning interest. The foreign press is a power for good or evil just as is the English press. But the attention of the public has been, during, and even since the war, so riveted upon "red" propaganda that many are inclined to place all foreign language publications in that class. But perhaps if we could read the papers, periodicals and pamphlets often the mysterious would be made clear and our suspicions found to be groundless. To illustrate: Mr. Roberts in "The New Immigration" (1913) tells of the Polish Printing Plant in Toledo, Ohio, owned and managed by Mr. A. A. Paryski who in his establishment printed more Polish books than any printing house in Poland and is "one of the most potent forces in shaping the Poles of America into loyal citizens of the republic." When Mr. Roberts visited the plant he was given seven books in Polish by Mr. Paryski, all printed in his plant and illustrating the splendid service he was rendering to his countrymen and all treated of America and American institutions." Mr. F. L. Fulgome edited one of the most influential Italian papers in the Union. "His influence among his people is wholesome; he touches nearly 2,000,000 of his countrymen in America; he has the confidence of his countrymen because of his broad sympathies and common sense; his aim has always been to lead his readers into sympathetic relation with all that is American." The work, merits and influence of the foreign language publications of our own and other denominations must not be forgotten or overlooked. Such publications whose object is Christian Americanization have a broad field and a very important mission which should be well and carefully used.

SOCIETIES.

A second force that tends to perpetuate foreignism is societies which include beside the church, Protestant, Catholic and Jewish, innumerable other societies, social, beneficiary, military, "sokol," labor and club. The Survey (N. Y.) says two pages of the Svornost, in small print gives the names of Bohemian societies, clubs and lodges in Chicago where "the fever of organization is typical of the Bohemians." The same is true of the Poles, Slovaks, Croatians, Slovenians, Greeks and Bulgarians.

There are no fewer than a million Slovaks organized into clubs, societies and orders of various kinds. A Polish editor thinks there are no less than 7,000 organizations of all kinds among the Poles in America with a membership of not less than 800,000. The Serbs have 200 societies with a membership of 12,000; Slovenians have not less than 1,500 clubs with a membership of possibly 120,000. Among the Magyars, Slavs, Lithuanians and Croats, "The Church is still in control of the beneficiary societies and the clergy are potent powers in their management. The Poles have a national military organization more or less affiliated with the church." To the question, "How many men are thus organized in the United States?" the Polish priest replied, "I'm not sure, but not less than 20,000." They were preparing for the "day to deliver Poland from the Russian Bear."

Labor organizations are also found among the foreign born. "Wherever branches of labor unions are installed among immigrants, they become efficient agencies for the breaking down of the wall of partition between the English-speaking and the foreign-speaking, and are potent factors in the work of social amalgamation."

There are also found National Alliances among the new immigrants which are organized along racial lines, in the Poles, Lithuanians, Slovaks, Bohemians, Slovenians, Croatians, Servians, Bulgarians and Magyars. The purpose of all may be illustrated by that of the Slovak National Society. "It is primarily a beneficial organization, but it has besides done a work in the education of its members and inducing them and those who come under their influence to become American citizens. * * * It keeps the Slav spirit alive among the immigrants. It is always first to contribute to Slovak National purposes. * * * It has come to the rescue of Slavs in Hungary, who are persecuted by the government * * * providing the money for defense at their trials, and in cases where they are convicted and imprisoned supporting their families until released." The leaders are sympathetic with what America stands for and are ambitious for the advancement of their people. If our patriotic organizations would call "the foreign-born leader to sit side by side with the native-born patriot to discuss plans and methods, having in view the saturating of the colonies of foreign-speaking men in our cities with American ideas and ideals," what would happen? Is this an "open door?"

SCHOOLS.

To many the schools are considered the most formidable foe to Americanism for there the future American is receiving his education. We are accustomed to associate the foreign-language schools with the parochial schools, Protestant and Catholic, alone but the war emphasized the fact that hundreds of communities in different states were conducting schools in a foreign language and, sometimes, that with public funds. It also taught us that attendance upon foreign-speaking parochial schools was increasing rapidly while the attendance of those nationalities in the English-speaking public schools was as rapidly decreasing. So great was the influence of the German-American Alliance, now dissolved by the government, that it succeeded in Nebraska, where its organization was considered "model and worthy of emulation," in having it provided by law that at the request of fifty parents any foreign language must be made a part of the curriculum of the public schools. Indiana and Ohio had similar laws. In Omaha 3,500 children were learning German and at the same time absorbing German ideas and ideals. Beside German, Bohemian, Polish, Swedish, Danish, etc., were taught in several places in the state. Chicago had 30,000 children in the grades studying German. The Alliance made bold to ask that German be placed on a par with Latin as an entrance requirement to our universities. Is it any wonder that when the American people realized such a condition that the pendulum swung to the other extreme and that as many as six states, as a war measure forbade or restricted the use of German in public assemblies and attempts were made in some instances to forbid the use of German on the street, or in the street cars and over the telephone. There is no doubt but that some of the "war measures" in a modified form will become regularly enacted laws in some states.

Courtesy "The Nation's Business"

Employers are co-operating with the government in making English-speaking Americans out of 3,000,000 immigrant workers. This Detroit plant established an outdoor school where American employees acted as teachers for the aliens. In 1915 the Federal Bureau of Naturalization launched a determined campaign to interest immigrants in the citizenship classes of the public schools. A thousand cities and communities now have such courses.

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CHILDREN HAVING THE OPEN AIR TREATMENT FOR TUBERCULOSIS.

See Article on Child Labor.

There are instances where the public school was closed and the public funds used in the support of foreign-speaking parochial schools. State control in educational affairs is found to be the best and in fact the only policy to pursue, so it behooves the state to see that every thing detrimental to Americanism should be abolished and all that cultivates it should be encouraged. It is desirable that children of foreign parentage should know their native language for the sake of family unity and culture but this is a privilege and not a requirement, a "family" and not a "state" affair. Such a perpetuation of a foreign language at public expense could not be conducive to national unity.

THE CHURCH.

Closely related to the use of a foreign language in the schools is its use in the church and it is a question far more delicate and difficult of solution for, "The religious sanctities lie so far beneath the surface, are so vital and elemental, and so involve our deepest emotions and highest and truest sentiments, that they are more vital than the question of national unity. They are elemental as the love of parents, wife and children. They cannot be denied. They brook no restraint."

There are loyal citizens who are now too old to acquire a new language, a condition due almost altogether to our neglegence in affording them opportunities for learning it upon their arrival years ago. So churches no doubt will continue to hold at least a part of their service in the foreign language but this rightly directed will work not harm but good to all concerned.

It can only be a question of time until this need shall, too, "pass away." The policy is right, the danger lies in continuing it longer than is necessary, even to the third and fourth generation of whom English should be the mother tongue. Any foreign-speaking minister of this day should be able to minister, even though it be in broken speach, to the English-speaking people which may be within his parish. Young people who through contact and education have become Americanized must no longer be hampered in their usefulness by being compelled to be a part of a foreign-speaking church.

The services must be adapted to them or better yet they should be encouraged by their parents to enter into the responsibilities and privileges of the churches which use English, the tongue of the native land of their children. Church boards should publish religious papers in a foreign language and should employ pastors and missionaries who are versed in foreign tongues with the one purpose and that alone of reaching the people with the message of Christian Americanization.

WHAT SHOULD AMERICA'S POSITION BE?

The situation is serious and the responsibility rests more upon the English-speaking American than upon the foreign-speaking for what encouragement or opportunity to become Americanized has been offered the immigrant as he enters our doors?

It is difficult in the restlessness of these reconstruction days and times of readjustment to judge without prejudice and to plan a program that shall be practical and not work injustice or hardship on any nationality, but a program that shall promote the real spirit of Americanism that assures national unity on the plane of our highest ideals. Dr. Brooks says, "It goes without argu-

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CHILDREN HAVING THE OPEN AIR
See Article on Child Labor.

ment that unless there is a common language, there can be no perfect assimilation upon the spiritual basis which we have set forth as the ideal of America. Our position should be not negative but positive. Our objective should be not the suppression of foreign languages but the knowledge and use of the English language. * * * It is sufficiently difficult to make one's self understood when people speak the same language and have the same general heriditary background. * * * We cannot hope for assimilation and all which depends on it unless we can achieve unity of language."

Prejudice against a foreign language simple because it is foreign is narrow and unworthy of the American people. The utter discarding of the use of foreign languages would be a blow at Americanism for they are the channel through which the immigrant is taught what America stands for, what Americanization means and his duty to promote the ideals of his adopted country. All foreign languages should stand on the same basis, none receiving favor. The effort of Americanization is not to cast reflection on the mother tongue of any citizen, but to "win" them to the use of our common medium of communication that our national unity may be made more perfect. If they cannot be so "won" it is right that they should have no inheritance with us but should sever present relations and return to their own countries.

THREE CLASSES.

Dr. Brooks says we should distinguish carefully between three different phases or aspects of the language question for each represents a different class and requires a different remedy. The first phase deals with those who disseminate "aggressive propaganda, for perpetuating and extending the use of a foreign language for the sake of sentiment and the culture it carries, primarily the German language." Under this group would be placed the German-American Alliance already spoken of. This Alliance did not represent the majority of Americans of German descent nor did it represent the best element among the Germans. To the second group belong those who, having a knowledge of English, continue to use their mother tongue largely as a matter of sentiment in their social gatherings and religious worship. Many of these had revealed to them by the war what their position meant to them and their country and they, especially the Scandanavians, true to their American loyalty either abandoned their use of the foreign language or restricted its use and introduced English into their social gatherings and churches.

To the third group belong the immigrants who have come in recent years and have not attained "that highly organized race consciousness and group separateness that makes itself felt in the other groups." We must never forget that the adoption of the customs, language, ideas and ideals of a new country, even when it is the desire of the heart, cost something; nor, must the newcomer be unwilling to pay the price. The transferring of the home from one land to another oftener than not works hardship to the family.

The younger people can adapt themselves so much more readily to the new conditions than can the parents, and can also learn the new language with much more ease; the result often is that the children forget respect due parents and age and become "wiser than their fathers," thus disturbing the harmony of the home. The parents may help re-

store that harmony by encouraging their children to learn the language and to become loyal sons and daughters of their adopted country rather than by trying to perpetuate in them the old world language, customs, ideas and ideals. Such an attitude can but command the respect of children.

TEACHING ENGLISH.

America's opportunity to serve lies more possibly with the third group than with the others. They may be her pupils and she their teacher. But these new times demand new methods of teaching. A few years ago a son of Hungary, six feet tall, weighing 200 pounds, attending a night school in the East, was crowded into a seat meant for a twelve-year-old and laboriously fingered out the wonderfully helpful and inspiring sentiment, "Sophia had a doll."

Today the sons and daughters of Hungary are not so taught. Night schools and classes are conducted in High Schools where seats "fit," or instruction is given in classes in connection with the factory or homes. "What it means to be an American citizen," "The requirements for citizenship and the responsibilities it involves," have supplanted "Sophia had a doll." He is taught what the ideals of America are, how they shall be maintained and perpetuated for the coming Americans, how he may advance his employers interests and so advance his own, etc.

"NEVER BEFORE SO CLOSE TOGETHER AS IN THIS LEVELLING, ALL-EMBRACING, MYSTERIOUS DISEASE."

The Y. M. C. A. in the Army and Navy, the Neighbor's League and other patriotic organizations co-operating during the war gave a new impetus and popularized the use of English.

Boards of Public Education have taken up the question with renewed interest and vigor, and with new methods and better equipment. This effort at Americanization is one that will be ap-

preciated by the new-comers. Boards of Education are opening High School buildings and are employing instructors for this very work. Business and industry are seeing the value of such schools and classes. Many are now permitting their employees to attend classes on pay and in rooms furnished and equipped and with teachers paid by the business.

The following description of a class held in an industrial concern in an evidently meagerly equipped room, shows how eager the immigrant women are to learn. "In they rushed by twos and threes, Italian, Polish and Russian women. The packing boxes soon became benches. There was a friendly nod to the visitor. The interest was in the 'teacher' and what she had to give. I shared the box with a Polish woman of perhaps forty, thin and careworn. Enthusiasm for the hour was a light behind her drab exterior. 'I crazy to learn. I read my buke (book) all Sabbath,' she volunteered. She was waiting her turn to read aloud, following under her breath the others as they read the text. Taught by object and action the greater part of the lesson was oral. A cupboard held many aids to understanding, a toy bed, a baby doll, a set of dishes, and other home objects. Common interest obliterated race and age. A Polish grandmother of 60 and an Italian widow of 18 sat side by side. Writing was part of the curriculum. No more crosses on the pay checks of that factory, all can write their names."

At the National Americanization Conference held in Washington in May, a committee of experienced men was appointed to consider the best methods of teaching English to the Foreign-born. It was decided that the direct method, that is the entire use of English in teaching is the best. It was also decided that too little emphasis had been placed on "every day English" and that training should be given through the English the pupil uses in his home, industrial life, community life and social life. "Getting up," "Getting breakfast," "Going to work," "Taking a train," "Good morning," etc., will supplant "Sophia had a doll." So far as possible pupils should be classified in racial groups, thus avoiding racial antipathies and bringing together those who have had the same racial background. Classification should also be made in accordance with the pupil's knowledge of his native language and of English. The Committee suggested that "teaching procedure should place first emphasis upon oral instruction and practice in speaking; the pupil should first be taught the meaning through action gesture, play of features, inflection of voice, together with the use of objects and pictures. Care should be taken, however, to gradually discontinue dramatization devices, objects, etc., as the class improves as otherwise respect of the pupils will be lost and interest forfeited."

Mr. Croxton who has been the head of the Americanization work in Ohio under the National Council of Defense says, "To teach the immigrant to speak English, to teach him to read and write, and to teach him the principles of government are not sufficient. We have by giving instruction merely 'opened a door' and established a means of communication. We must bring him into touch in a vital way with our lives. Instead of holding immigrants in racial groups and thus preventing assimilation, they must be brought into close contact with American institutions and with Americans. To guard against future troubles we must win to loyal sympathy

with the United States not only our immigrants but many of the second generation. This last would not be necessary if we had been alive to the situation in earlier years. But to Americanize does not mean to club the alien and illiterate to the American way of thinking. The whole process must be carried on with the spirit of democracy and helpful service foremost."

"Personal touch is the one solvent of this problem. * * * If they ever come to the stature of American manhood and womanhood, it can be done only by relating and associating themselves with Americans of the right kind. It will come by intercourse, friendship, communion, social fellowship and the hearty co-operation of all parties concerned. The foreigner covets this, will America give it?"

CHILD LABOR IN THE UNITED STATES.

By Mrs. Albert Gordon, Chicopee, Mass.

CHAPTER ONE—THE CHILD AND THE LAW.

"Lord, give to men who are older and rougher
The things little children suffer,
And let keep bright and undefiled
The young years of the little child."
—John Masefield.

TO THE Christian womanhood of America the subject of Child Labor comes with special appeal, particularly at this time when the ballot is soon to be placed in her hands.

Too long have material and economic considerations held the pre-eminent place in the enactment as well as in the omission of legislation pertaining to child welfare. Man's interests in the world have been so largely and so necessarily financial, that the humanitarian element has been often overlooked, and the question, "Will it pay?" has been answered simply in dollars and cents. The true woman instinctively places the humanitarian above the economic consideration. Her usually direct method of going right to the heart of economic and industrial questions will have a strong influence politically in righting the many wrongs of childhood.

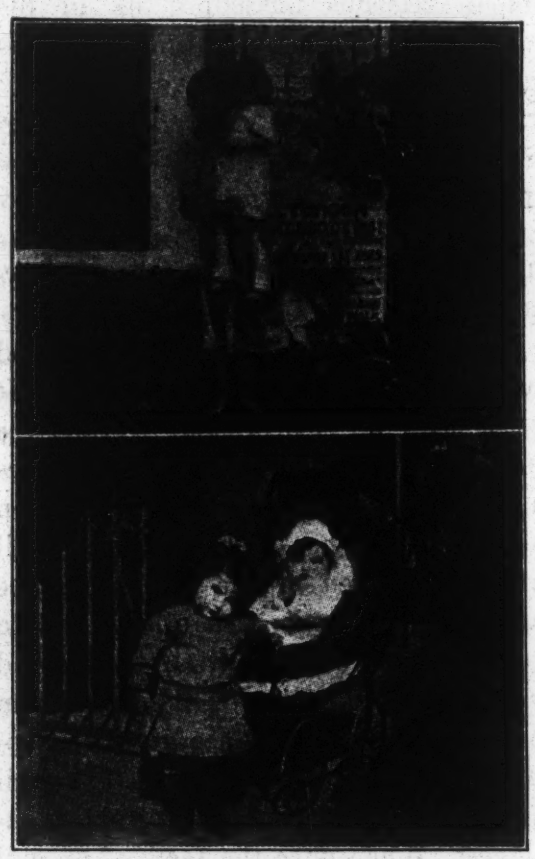
"Women," complained one politician to another, "can't be relied on, because fundamentally they are just humanitarians!"

Much of the wrong against childhood has come from lack of information. It is necessary for each woman to study the child labor problem in all of its phases in order to do her part intelligently in the task before her. The educated, well informed women of the nation will be called upon to enlighten others and to create public sentiment. Avarice and greed are at the root of the wrongs in child labor, but ignorance gives the opportunity for the continuance. A well informed nation is one with a public conscience. When once the facts of an evil are made clear, avarice will be held in check, and injustice, even though intrenched in high places, will be overthrown.

It was not until 1876, that Massachusetts spurred to action by a fire in a Fall River factory burning to death a number of seven-year-old children, passed the first child labor law limiting the age of child factory workers to *ten years*. Since then, as a result of agitation and information, Massachusetts has

taken advanced position among the states regarding child legislation, and her present child labor law was taken as a model for the recent Federal law, and children under fourteen are prohibited from working in the factories.

The loyal people of America have been so well satisfied that this is "the land of the free, and the home of the brave," that they have never dreamed that under our laws there are multitudes of children who are practically slaves. It has come like a shock to learn from the U. S. census of 1910 that at least two million children under sixteen years of age are daily wage earners.



THE INFANT NURSE.

Nothing so dwarfs the little child as to be the care-taker of the babies of the home.

Interest has been taken in forming societies for the prevention of cruelty to animals, for the protection of birds, and even for the preservation of native plants. "These ye ought to have done, and not to have left the other undone." Financial and industrial interests have been safe-guarded. The growing cotton has been protected from the ravages of the boll wevil, while to this day, in those same cotton fields, child laborers, as young as five years of age, pick the cotton with their tender fingers, and drag after them the long bags they are filling.

An authority on child labor writes: "During all these years, when children have been exploited to their destruction and despair, without inquiry or even interest, we have seen thousands of dollars spent in waging war against cattle fevers and hog cholera. Even while it was an impossibility to learn anything authoritative with regard to child labor in the cotton mills, the government issued report after report upon the cotton crop and the proper proceedure against the boll wevil. In the Gulf states there are laws for the protection of the oyster and the shrimp—tender laws dealing minutely with the crime of tearing them from their beds before they have attained a certain size and length; and yet one may look in vain through these same statute books for laws that prescribe penalties for those ruthless employers who drag babies from their beds to labor in the shucking sheds and feed their flesh to the acid of the shrimps."

Students of the child labor situation meet with the declaration that statements as to conditions are overdrawn, and are merely sentiment. As a matter of fact the statements are far below the realities. Actual facts concerning women and children wage earners in the United States ascertained by government authority and under governmental inquiry have been so damaging to many big interests, that through political

manipulation the proper publication and general distribution of these facts as a department report was prevented, and this valuable public report became merely a senate document. (See "Children in Bondage," page 21).

The question may be asked: Why is the evil of child labor so hard to eradicate? Why has there been so long a delay in recognizing the need of protective legislation for children?

through the consent of ignorant, lazy, or heartless parents.

Only in recent years has there been a recognition of the principle of the government's interest in the home and of its lawful demand that the child in the home be under its special care and guardianship; and consequently the insistence that the parent should be held responsible to the government for the proper discharge of his duty. The early

MAKING ARTIFICIAL FLOWERS.
The three-year-old helps until eight p. m.—the others until ten.

One reason for the difficulties lies in the fact that the old English law handed down to our country, gave to the father absolute ownership and control of his minor children; the state claiming no right to interfere with the father's will. This principle was embodied in many of our state laws. To a large extent this has been responsible for the delay in the enactment of adequate protective laws. It has also given the exploiter opportunity to obtain legal control of children

law regarding the child as the *property* of the father is giving place to the recognition of the rightful guardianship by the government, and of its lawful protection of the rights of the child when these rights are violated by the parent. In both England and America there has been a change in sentiment, and a marked improvement in child welfare laws.

When the census of 1900 revealed the astounding fact that nearly two million

children under sixteen were then employed in wage earning occupations in the United States, the public conscience was awakened. People began to realize that of the many industrial and economic problems, none was more compelling in its needs, none more fundamental in its character, none more distressing in its appeal, than that of child labor. Practical plans were formed toward abolishing the evil.

In 1904 the National Child Labor Committee was formed, and idealists began to think that victory would soon be gained.

But the campaign is still on, and there yet remains much to be accomplished, notwithstanding the fact that great progress has been made, both in the way of the creating of sentiment and the enacting of many satisfactory child labor laws. The appointment of the National Child Labor Committee was followed by the forming of State Child Labor Committees in nearly every state.

Another great forward step was taken in 1912 by the establishing of the Children's Bureau of the United States Department of Labor with Miss Julia C. Lathrop as its efficient head. An enormous amount of information is thus being gathered by the studies of this Bureau and its surveys of the various child welfare problems, which serves as a basis for social investigation and legislative action.

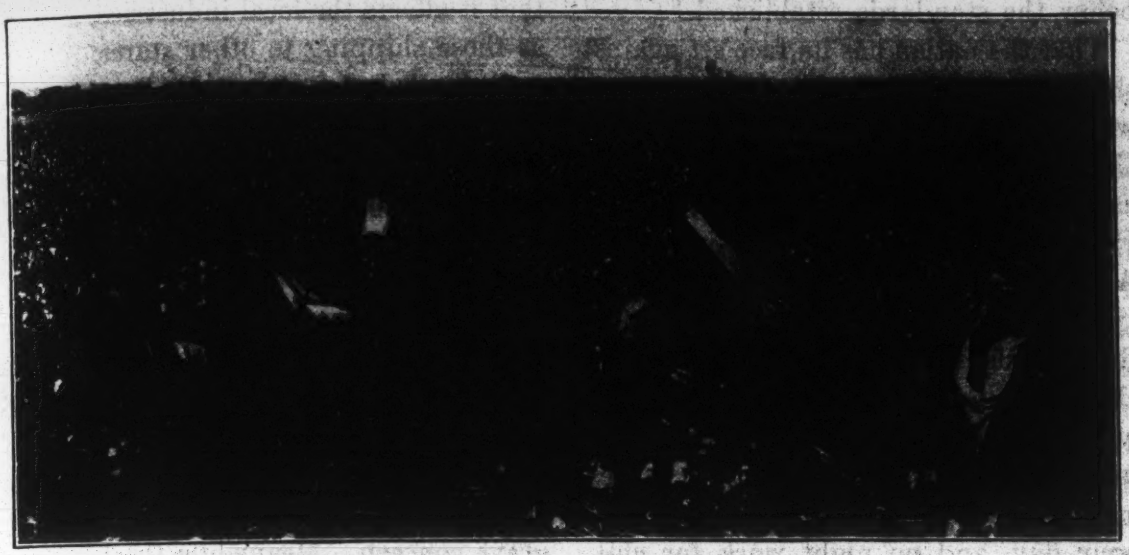
It takes time for the knowledge of facts and conditions to enter into public consciousness. The public mind must be educated. Not alone through a small group of reformers can reform measures be accomplished. The interest of the entire community must be enlisted to put through remedial laws, for no law can enforce itself.

Since the formation of the National Child Labor Committee, constant efforts have been made toward the securing of effective legislation, and particularly toward securing a National Child Labor law, for the state laws are so varying in character that there has been no uniformity in their provisions. Because of selfish interests, local considerations, and local politics, gross neglect is manifest and grave injustice is permitted. In this fight for national and uniform legislation the difficulties have seemed almost insurmountable at times, for the opposition to national action has been most bitter, especially in some sections of the southern states where many children are employed in the cotton mill industry.

The violation of states' rights has been the plea constantly presented by opponents of national industrial legislation, contending that laws regulating labor are the perrogative of the states, and therefore beyond direct federal legislative control.

The first bill to secure national prohibition of child labor was presented to Congress in 1907 by Senator Albert J. Beveridge, of Indiana. But this bill was lost, notwithstanding his powerful address before the Senate, when for three days he plead eloquently and convincingly in behalf of the child workers of America, bringing an overwhelming array of facts regarding conditions of child labor, and following up his statements by many sworn affidavits.

Concerning this theory of states' rights, he said: "I hear that 'States' rights' is to be used as the excuse for killing this bill. I say there are no states' rights involved in this bill. Senators who are sincerely anxious about the question of the rights and the dignity of the States must not also forget the rights and the dignity of the



CHILDREN OUT OF SCHOOL PICKING COTTON.
Father, mother and five children (5, 6, 10, 11 and 12 years old) pick cotton.
"We pick a bale in four days."

future of the Nation. We have not any right to produce in this Republic a degenerate class unfit for citizenship beneath the flag, because they vote at *national* ballot boxes as well as *state* ballot boxes."

After long years of unceasing effort, the friends of working children of America finally accomplished their hoped-for task, and the first National Child Labor Law was passed by Congress in 1916 to take effect September 1, 1917. Their rejoicing was not of long continuance because of a disappointing decision, June 3, 1918, by the Supreme Court of the United States declaring the new law to be unconstitutional, and an infringement of states' rights.

The rendering of this decision was deeply deplored throughout the country; even the Supreme Court itself being distinctly divided in its opinion, five of the justices voting for, and four against this decision. Public interest and sympathy in behalf of the children was aroused by the verdict, and it received everywhere unfavorable comment. *The New York Evening Mail* editorially thus expressed the almost universal sentiment: "It seems inconceivable, and yet it is a ghastly fact, that the twenty-year effort to secure a national law—as also to secure state laws—protecting the health and education of children compelled to work in the mills, factories, or mines, has met with more intense opposition at Washington and in the various State legislatures than almost any other measure proposed. * * * A nation that will give its blood and money on the battle-field for mankind throughout the world will surely find a way, despite five-to-four decisions, to release from slavery the children of its own hearth-stone."

The provisions of this federal law, that now had been declared invalid, were based upon the *inter-state commerce law* making illegal the shipment of child-made products from one state to another. The terms of the law concerned only the children under sixteen working in mines and quarries, and those under fourteen in mills, factories, canneries, and other manufacturing establishments. However, the merely local industries making and shipping articles within the state, were not kept from employing children

below the standards established.

That the nation has its face set against the industrial exploitation of children was soon evidenced by the passage in Congress of the second Child Labor Law as an amendment to the Revenue Act, February 24, 1919. This went into effect April 25. The standards established by this new law are exactly the same as those by the first law; no employment of children under sixteen in mines and quarries, nor of children under fourteen in mills, factories, canneries, or other manufacturing establishments; an eight-hour day, and no night work for children between the ages of fourteen and sixteen. This new law is based upon the taxing powers of Congress. That is, a tax of ten per cent in excess of all other taxes will be levied upon the entire net profits of all products of mines, factories, etc., employing children contrary to specified standards laid down by the law. In one respect this present law is more sweeping than the first, in that it affects the local industries, as well as those shipping to other states.

Federal Judge James E. Boyd of the western judicial district of North Carolina has declared this second law also to be unconstitutional, claiming that it seeks to accomplish the regulation of employment by indirection in the use of the taxing power, and is an invasion of the states' regulatory authority. An appeal has been taken to the Supreme Court of the United States where the case is now pending for final decision. The action of the Supreme Court is awaited with grave concern. Meanwhile the law is in effect everywhere except in the western judicial district of North Carolina. It will be noted that it is by the same judge, serving in the same judicial district, that the constitutionality of these two federal laws has been called in question.

The great value of this new federal law consists not so much in the number of children it affects, for they are only a small proportion of the children em-

A SIX-YEAR-OLD COTTON PICKER.
Photo taken in October during school session.

ployed as wage earners, as in the fact that it makes uniform laws of the forty-eight states. It gives opportunity for federal inspection and administration, and will serve as a model for states to follow in providing legislation in industries that are not reached by the federal law. It is estimated that the number of children reached by the new law will be under three hundred thousand.

Raymond G. Fuller, managing editor of *The American Child* states: "The federal law applies only to occupations in which are found but fifteen per cent of the child laborers of America. It affords no protection for the infant hawkers of news and chewing-gum on our city streets; none for the truck-garden conscripts of Pennsylvania, New Jersey, Ohio, Colorado, and Maryland; none for the sweating cotton pickers of Mississippi, Oklahoma, and Texas; none for the pallid cash and bundle girls in our department stores; none for the ninety thousand domestic servants under sixteen years of age who do the menial drudgery in our American homes—none for any of these, none for many others." These remaining thousands of working children will have only the protection that is afforded by the widely varying laws of the states in which they live, until more concerted action is taken, and uniform laws are secured.

As we study the relation of the children to the law, and as we trace the evils of child labor, we find ourselves thinking of the Christ, and of His loving interest in the children. The sobs of the weary children have not been unnoticed by Him Who not only took the little ones in His arms, but Who also so gained the confidence of the older ones, that He inspired the hosannas and praises of the growing lads in the temple.

QUESTIONS FOR STUDY AND THOUGHT.

1. What are the child labor laws in the state in which I live?

2. By whom are they enforced? How are they enforced?

3. Is there an adequate number of inspectors?

4. What are the child labor conditions in my own community?

5. By what process have the two Federal Child Labor Laws been appealed to the Supreme Court?

6. Why has federal authority in industrial legislation been called in question?

1920 1920

THE RED-LETTER BOOK.

By Mrs. Mary Kennedy.

(A Home Mission Story for the Women's Missionary Magazine).

THE LADY in the garb of mourning became abruptly aware that a sense of amusement, long unfamiliar, vaulted into her mind as she looked at the lad who gravely handed her a hymn book, apparently unconscious that his collar had broken from its trammels at the back of his neck and in its revolt was threatening to thunder even at the gate in front. The stringy, dingy tie, however, still stuck to its post, and was embellished by a gaudy glass scarf pin. The boy's face, ugly of feature and polka-dotted with freckles—yes, it was grotesque; and yet, something wistful in his expression made a tug at Mrs. Gray's heart strings. Had he been a pretty, well-dressed boy, she would likely have smiled at him and have looked away; but something in his very unattractiveness caught her attention and held it from fleeting.

She had come into the meagre village church that morning because it had been the habit of her life to seek the Lord's house on His day; and now that she found herself stranded over the Sabbath in the tiny Florida town, she has responded to the call of the unmelodious bell whose rope in the vestibule, Nelson—that was the boy's name, as she learned later—pulled vigorously, for all the world to see as well as to hear. And from the crude but sincere service she carried away memories of two pairs of eyes, one being those, clear-blue, of the old sea-faring man with the foreign accent, who closed the meeting with a prayer which seemed to take hold upon the Throne, and the other eyes were the appealing hazel ones that looked frankly forth from Nelson's ugly face. They were not beautiful, but they looked as if they could see. Mrs. Gray wondered vaguely what there was for them to see, or rather, at what they actually looked, day by day.

The lad shambled off, down the crooked village street, surrounded by several small children whose cheap "best" shoes would soon be off and festooned upon the patient big brother, while the little flock, thus unencumbered, would trot, bare-foot, through the soft, hot, heavy sand.

Mrs. Gray had lingered to speak a little to the white-haired pastor. As they walked a few rods together, she asked, half-idly, about the lad of the rebellious collar.

"Yes, Nelse Owens is a good boy, so far," came the reply, "and I scarcely know how that comes about, either. His mother is not a bad sort, on the whole; shiftless and incompetent, to be sure, but kindly and not vicious. His father, however, would be a sad inheritance for any child, as not only is the man lazy and ignorant, but he is a positive rascal as well, the annoyance of his neighbors, and the dread and burden of his family. In the fruit-picking season, when labor is scarce, he sometimes does a little work in the orange groves; but he is just as well pleased when he does not get it, specially now that Nelse is beginning to earn a trifle. Mrs. Owens fell heir to a small patch of ground at her father's death, with a sort of cabin and three or four old orange trees on it, and there they live. Nelse and his brother just younger raise a few vegetables—turnips, sweet potatoes and the like—and the family survives some way. You know they say that all a Florida 'cracker' actually needs is 'grits and gravy.' The

Owens people seem to get along with less than that."

"It looks a little as if Nelson might be possessed of 'grit and grace'," answered Mrs. Gray, smiling. "His face is not debased, though, of course, it is pitifully plain and his whole appearance is that of a neglected lad. I wonder what brings him to church," she added, regretting in an instant the apparent rudeness of the half-query. Mr. Vane did not seem to have noticed, however. He had not overweening self-conceit.

"Well," he replied, "Nelse managed to get enough schooling when he was a little fellow to enable him to read, and one of the teachers a while back took an interest in the child and seemed to have a good influence over him. We got him into the class my wife teaches in the Sabbath School, and presently he began to do little helpful things about the church." The speaker paused, then went on, diffidently. "The congregation is a struggling one, and a few of us give work instead of money to the cause. My wife usually swept the church out on Saturday; but when Nelse got along to the point where he noticed such things, he began coming to me for the church key on Friday evenings, and cleared up the place fairly well, for a boy. Mrs. Vane gives it a few extra touches still on Saturdays; but we wouldn't have him know that for a great deal," the good pastor concluded hastily as if he felt that he had been speaking too freely.

Mrs. Gray's heart ached with pity, not alone for the forlorn, struggling Nelson, but in comprehension of the brave selflessness of this obscure man of God and that of his wife, whose serene yet weary face had won the attention of the visitor. Would that she could place these deserving people in a position where they might do all the good they would wish without in consequence themselves feeling the pinch of poverty! But, she reflected whimsically, probably people like that never could do all the good they would like without reaching the pinching stage, in this world where so many hands are stretched out for help.

She turned at the corner where the cactus clump grew. On the other side of the street, along the fence, a vine scrambled, a vine with brave purple flowers. The sting of the sun brought out the odor of the pine trees and thus tempered the heavy fragrance of the orange blossoms. Oh, wonderful world of loveliness and yet a world where could happen so much that was cruel! She tried to snatch her mind away from this trend, and welcomed as distraction the sight of Nelson a little distance in advance, gravely superintending the shoe-doffing process. Beneath the sunburn, a swift, shy flush coursed over the boy's face, and his Adam's apple pumped convulsively as she spoke to him; but no motion did he make to remove his cap. And yet, despite his awkwardness, Mrs. Gray fancied that he was not unwilling to have her speak to him.

"Your name is Nelson, is it not?" she said kindly, "and I believe you are the boy who, Mr. Vane says, helps him so much. I'm glad you do, for he certainly must need all the encouragement he can get." An expression of pleased agony—if such a thing can be—came into Nelson's face, as he said bashfully, yet with that flavor of dignity that seems to go with the gentle speech of South Florida, "I like Mr. Vane. I belong to help him,"—the boy used a local idiom—" 'cause he has been good to me. Sometimes he lets me look at his books." "And do you like to read?" said Mrs. Gray. He hesitated, "Yes, some. I

hain't much time, and I hain't no books," he ventured slowly, "Mom had half-a-dozen or so, but they was some pretties in 'em"—he meant pictures—"an' the kids—they's 'bout wore 'em out," he added with a grin at his fraternal retainers who were gaping around.

"There is one Book that you should have—a Bible," said the lady softly, "But perhaps that is worn out, too?"—this with a smile. He did not answer directly. "I kin read it at the church, sometimes," he said, beginning to kick at a nettle-plant by the edge of the path.

Mrs. Gray left him no space for embarrassment. A swift resolution came to her, a resolution that meant a stifled pain. She opened her hand-bag and took out a small book, bound in green leather and with gilt ornamentations. A surge rose in her heart as she remembered the one to whom once before she had given the pretty volume, one who now had no longer need of any of the things of earth. But why should she hoard it as a keep-sake, when here was a soul in need?

Bravely she held it out to the freckle-faced youth. "Will you take this, laddie?" she said, then started as she realized that she had used the pet name, sacred to the one she had lost. "I think you will like it," she went on slowly. "See! It is called the Red-Letter New Testament, because every word in it that our Lord Jesus actually spoke is printed in red letters."

Nelson surreptitiously scrubbed his hand on his trousers before taking the book. "Keep off, kids," he said, "don' tetch it," as the cohort of infantry swarmed near. His ugly face lit up.

"You like pretty things?" asked the lady, remarking once more the effort at decoration as evinced by the scarf-pin.

"Oh, yes mom!" he emphasized, warding off a snatch from a tow-headed, tiny sister. Mrs. Gray noticed, however, that he was not rough with the child.

Something was stirring in the lad. "B-bu-but," he stammered, beginning some effort at speech.

"Yes, keep it," Mrs. Gray hurriedly said, then, smiling, "You see, my eyes are beginning to like a little larger print."

Could the uncouth boy have guessed at the sigh behind the smile? Surely not; and yet it seemed to her as if an emotion more tender than gratitude flooded his face as he tried to say the thanks which he felt, and which he knew he should express while still too untutored to do this.

She hastened to relieve him, "There are two verses, Nelson, that I hope you will read every day," she said, slipping, as she spoke, the green silk book-mark in at the Second Epistle to Timothy.

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him Who hath chosen him to be a soldier."

Nelson Owens did not promise, nor even speak. She looked at him—and had her answer. Another child had joined the group, a child with foreign eyes and coloring, a vivid little creature who danced up and down, finally swinging herself on the lad's arm. "No, 'Lita," he said gently in reply to her clamor of demand, "No, you-all cain't have this."

"How much might be done here among the children!" reflected Mrs. Gray, as she gravely went along the path under the camphor trees. And so, she walks away out of this story.

(To be continued)

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

American Mission,
Tanta, Egypt.

Dear Friends, Readers of the Magazine:—

Thanksgiving Day has just been celebrated by "Americans in Egypt," and in thinking over the past year, we have much to be thankful for. The past year has been eventful here in Egypt, and we missionaries and Christian workers have very much to be thankful for because of the fact that all this unrest in the Valley of the Nile has not been much real hinderance to the preaching of the Gospel. To be sure, there has had to be a certain amount of readjusting to insure the safety of the workers, but I think that every one can testify that there is a new reaching out after truth among all classes. For this we are thankful.

The Correspondence for this month gives us some delightful glimpses into the work which is carried on by the means of the two Nile boats, the Witness and the Ibis. When you read Mrs. Acheson's account of The Two Brides, imagine her as writing it on the deck of the "Witness" enroute to Kous, and if you don't know where in the world Kous is, well, just look on the map which "The New World Movement" of the United Presbyterian Church has put out in their delightful little booklet and one of those dots up there, (up south, we say here in Egypt, you must remember) near Luxor, means Kous. Mrs. Acheson said in her little note to me that she had been very busy, what with visiting in all the villages along the way, and with keeping house on the "boat," and having visitors. Mr. Upson of the Nile Mission Press was with them, and also Miss Laura Walker, the Secretary for the work among women in the Presbytery of Thebes. As I write this letter, I remember that The Huda (our church paper in Egypt) asks the church in Egypt to pray especially for the work by means of the "Witness" and the "Ibis" this week. And as God always answers the prayer of faith, we are sure that this work is being blessed richly.

Now, if my friends, the missionaries, don't want me to quote from their letters for the Correspondence Department of the Magazine, well, then they had better not put in nice little tit-bits of news in a private letter for it is utterly impossible for me to resist the temptation to pass it on to the readers of the Magazine. So here goes it again, and this time it is from a letter from Miss Helen Ferrier, a nice chatty letter, which any of you readers would love to read, but I dare only give you this little squib from it: "Was at Bush this afternoon, the first time since the uprising last Spring. We had forty women and about twenty-five girls at our meeting. It is a very fanatical place, but I believe it is slowly opening up. I haven't got much village work done yet this Fall, but am getting at it bit by bit." (Miss Ferrier has been having all sorts of troubles getting a place in which to live in Beni Suef all Fall, and that is the reason she has been so much hindered in her work. I tell you it is a saving of valuable missionary time and strength and energy and spiritual power to have mission property in all these central mission stations where we have headquarters for work among the villages and I hope that the time will soon come when the need will be met. This is just a parenthesis but I put it in with feeling, for Dr. and Mrs. Philips have been going through petty troubles here in Tanta, getting the

house they at last succeeded in renting ready to live in. Mrs. Finney and Miss Davida in Mansoura have to live in a house in Mansoura which is possessed with two rather conspicuous qualities, viz., "odoriferous" and "leaky." One doesn't mind wearing out in this wonderful work of the Master here in Egypt but one does mind being "knocked out" by unsanitary living conditions for which there is a remedy). "Spent a day in Wasta, and on Sabbath hope to go to another village. I don't feel that the troubles last Spring have made our welcome in the towns I've so far visited any less cordial than formerly."

And now, next on the list, is a letter from Miss Downie from the Fayoum, in answer to a letter of welcome which I had written to her, and as this is a new field of work for her there in the Fayoum she got her impressions into her letter. "The next day after my arrival I had a telegram saying that a new teacher was arriving. Being so very new myself it was some job to get another person started in, but everything is moving along comparatively smoothly now and I am trying to get settled in my own room. The teachers are all so good about helping in every way. I hope that the day will soon come when we can have a new building for we surely need it. In one school room we have three classes reciting at one time part of the day. We are also using the auditorium of the church and most of the time have two classes reciting there. I don't know how I can ever expect teachers to keep their classes up to the mark for required work under such conditions. Of course, in the church we have no blackboards, no school desks, Don't think I am complaining."

I quote from Miss Downie's letter as it is another echo of the need for better building equipment in the out district stations. And I may add that it is not the mere fact that equipment helps to make work more efficient, but the urgent need for fair equipment is the fact that it conserves missionary strength, health, and vigor in this trying climate. By the time a missionary gets trained for work, acquiring the language, and learning how to deal with the people, he or she is a very valuable piece of property and looking at it from a financial point of view, worth a certain amount of expenditure for the sake of conservation.

Dr. and Mrs. Philips and Harriet have been with me here in the Bible Women's Training School-house till they could get settled in their own house, and among the budget of welcome letters which came to them from missionaries and Egyptian friends Mrs. Philips gave me the reading of this one from an Egyptian young lady in whom she has been especially interested for some years and for whom she has coveted the chance to take some special training in the Moody Bible Institute. The difficulties of travel these last few years has hindered the carrying out of this project, but we hope that the way will open up soon. Now before I quote from the letter, I want to say that some of us are of the opinion that more than one of our Christian young women here in Egypt, Egyptian young ladies, I mean, should have the advantage of some sort of training in America which will open their eyes to the work which they ought to be doing for their own sisters here in Egypt. We missionaries have never made this venture for the simple reason that we have feared they might be spoiled in the process, but the grace of God can take care of that danger, and those of us who see all this great need among these teeming millions, see the need for workers knowing their own people, language and manners and customs, but with the great vision of the power of Christ brought to them by means of all the inspiring influences which create the atmosphere of such Training Centers as the Moody Bible Institute. And so why shouldn't some of our earnest Christian young workers from among our Egyptian sisters have such a chance!

This is the letter: "I was delighted, dear Mrs. Philips, to know that you came back safely after that long journey, but I felt disappointed at the same time as I fear now it is impossible for me to go to America since you are not there.

"I am in Assoun this year and I am

sure you know all about my being here. It is because my father is getting weak and is coming down from Khartoum and he wants us all to be together.

"We are teaching in the Coptic Girls' School instead of staying at home doing nothing. It is really worth while to be among a lot of Christian girls who are Christian by name only and know nothing at all about their religion. None of them can tell you a story from the Bible. Think of that! If you ask where was Jesus born? Who is Saul? Who can name the disciples? What are the commandments? Not a word can you have for the answers. They simply tell you, 'We never took a Bible lesson.' It is quite different now, of course. We have Bible lessons every day and we are feeling much interested in teaching them something they don't know at all and they, the girls, are very much interested, too.

"Some of them promised to read their Bibles on Sabbath, and on Monday one of them said, 'I read and read and I wanted to read all of it at once.' Others said, 'We never knew that there are such interesting stories in the Bible.' How I love to teach them! Many times when I was in the Luxor school and there in Luxor with you, I thought of having a school among the people of Karnak to teach them things they do not know, and here we are.

"Of course, these girls are good in many things. They are clean, polite, and know their lessons that they are given to learn.

"Although I am happy here I am feeling homesick for Luxor. I can't forget it a minute."

I have another letter here on my desk which I could give the reading of, but as it is in Arabic you would not get much out of it, but I want you to have the benefit of it so I am going to translate it to you:

"The Excellent and Distinguished Lady Finney, Supt. of the Bible Women's Training School. (Allow me a parenthesis to explain that this is the usual way of beginning a letter in Arabic strictly in accordance with Oriental extravagance of speech).

"After respectful greetings, I express the hope that the Lord is blessing your work to the glory of His great name.

"I wish to be informed by your excellency, if it is possible, how to be led to the obtaining of a 'Communion Set' for the church in the town of Beliana. We are in great need for a 'Communion Set,' and I do not know how to go about to get one. I beg of you if possible to direct us. Accept greetings, Rev. Zakie Siderous, Beliana, Egypt."

I have quoted this letter with the thought that there might be some congregation who would be willing to obtain a Communion Set for our Egyptian brethren in Beliana. Some congregation who has set aside the old fashioned Communion Set for the Individual Sets might be willing to pass on their old set to this congregation here in Egypt, and you may be sure that it would be received with much gratitude.

"The New World Movement" is much on our hearts these days in Egypt, and we are indeed grateful for the splendid evidence of the success of the effort in the fine body of "New Missionaries" who have come to Egypt this Fall. Everybody is praying for them here in Egypt and so much is to be expected from them.

And we are thankful for all the short-term workers who have come to us and especially here in Tanta are we thankful for the arrival of Misses Robertson and McCracken and Mrs. Smith who have come to the Mission Hospital.

With many good wishes for the readers of the Magazine,

Yours sincerely,

MINNEHAHA FINNEY,

Tanta, Egypt.

TWO BRIDES.

I wish every one of the readers of this Magazine could take a trip on the Nile boat, "Witness." This fall we began at the north end of Thebes Presbytery and on the way up to Assuan are visiting the towns and villages having pastors or evangelists. Then as we drift down with the current we will stop at many places, too, where there is no work at all.

You would enjoy, I am sure, the sunsets on the Nile; also the fine moonlight nights. On either side of the river are green fields from which arise clusters of palm-trees marking village sites. Here and there villages are on the river and their mud-brick houses are built right to the bank. Sometimes near at hand, sometimes far in the distant are the valley walls, the low chain of hills called "the mountain" which on either side separate between Egypt, the fertile valley, and Egypt the desert. There is not a green plant on their rocky surface which in most places is almost perpendicular; yet in their bareness they are beautiful, ever changing in color from sunrise to sunset.

We had never seen the majority of the villages before and the people were strangers to us as we were to them; yet we have always been most kindly received and warmly welcomed. In nearly every village we have found a teacher or someone who has been a pupil in the College at Assiut or the P. M. I. or our Cairo or Luxor Schools.

The churches are every one different in many ways; some very humble dirt-floored mud-walled buildings with rough benches, and others fine city churches, yet every one a light to the people around and the center of devoted Christian worship. The pastors are graduates of Assiut College, and the Seminary devoted men, who toil alone, many of them in villages far from the railroad where mail comes irregularly and where there is no one of like training with whom to fellowship.

Many of their wives are graduates of our Girls' Schools and besides keeping a home which would be a model for the village are doing much to help the women of the community.

The little schools are far too few. The teachers work under great difficulties of crowded rooms, large classes and little equipment; yet many are very faithful in their duty to the eager bright-faced boys. We have found very few Coptic or Evangelical schools for girls and it has made us sad-hearted of the large numbers of girls who will be ignorant women not able to read or comprehend the real meaning of life. Our workers meet difficulties and opposition which would try the courage of any of us. They need help and inspiration and since you cannot visit them will you not pray for them?

I shall tell you of a visit which impressed us especially. In one village we were taken by the pastor's wife to call upon a family of the church. As we went in the house we were told that the daughter was to be married that night. It rather surprised us as it was Sabbath Day. The mother explained that the groom was a Copt and that they were being married according to Coptic custom. We were invited to the wedding but declined the invitation.

Two days later we called on the bride and were surprised to find that it had been a double wedding and there were two brides. The festivities began they said at seven o'clock when supper was served to the guests. That was finished sometime after midnight and the ceremony took place about two o'clock. The guests left about four o'clock that morning.

They were living in the third story of the home of the father of the groom. Each couple had one room besides the large outside hall where all the cooking and house work was done. The one bride was neatly dressed in a red dress trimmed in white. She was very happy looking and a dignified and courteous hostess. She was already in possession of a bunch of keys and was prepared to look well to her household. She is about eighteen and can read some but can write very little. However, she is anxious to keep on learning. She served us cakes and candy, oranges and coffee. Her home was very neatly furnished with a couch, a large cupboard, a bed, a dresser and a large mirror. There were several small tables and chairs. She has a Singer sewing machine and could sew a little but was anxious to learn to do embroidery on it. She said she had been used to family prayers and singing and had missed them the last two days. At her request we had prayer and sang several songs. She sang very well.

We were surprised to hear a little woman beside us singing each song. She was closely covered with her black robe so we couldn't see her face. Finally we found out that she had attended church until her marriage, but since then her husband hasn't allowed her to go. She asked us to pray for him that he might allow her to go again. We sang her favorite psalm. The bride asked us to talk to her husband that he might not keep her from going to church. He smiled when we mentioned it and said, "After two or three months." When we tried to persuade him, he said, "But you know the custom is that a bride remains at home for a year." We hope that our words will bear fruit and that his love for his wife will be stronger than his love for custom.

The other bride and groom were very different from the brother and his bride. The bride came in weeping and they told us she was home-sick and wanted to go home to her mother. She was only a child. One said, ten years, another said twelve, and another said fourteen years old. We decided she was about twelve. She could neither read nor write. The sisters-in-law tried to make her sit properly and were so cross to her that I shook my head vigorously at one until she went away. We asked the other bride to be good to her so she put her arm around her while we sang. Before we left she smiled a little. We left with the hope that she would be happy, and with a prayer that God would bless the two homes and make them the blessing they should be in the village.

Will you not remember these two brides in your prayers. That the one may be kept faithful in her Christian life, and be a help to her husband and his family. That the other, the child bride may be kindly treated by her husband and family and helped by them in establishing her new home.

ALICE ACHESON.

OUR FOREIGN CORRESPONDENCE.

Editorial Comment.

We can not express too warmly our appreciation of this department. The co-editors, Miss Finney, of Egypt; Mrs. E. L. Porter, of India; Mrs. T. A. Lambie, of the Sudan, are just wonderful in their faithful interest. In our next issue we have: "A Sabbath Morning on the Nile," by Mrs. Bertha Grove Reed; from India a letter by Emma Dean Anderson and a delightful account of Mrs. E. L. Porter's trip from America to India by way of the Pacific.

* * *

The world is awakening to the necessity of conserving the childhood of the Nations. Our own government has a Children's Bureau and January 25th was set apart by the Committee as a day to observe the public opinion now awakening. Readers of the Women's Missionary Magazine are to have a series of excellent papers covering the many phases of Child Labor. Keep the articles by Mrs. Albert Gordon on file for future reference.

—Editor The Women's Missionary Magazine.

THE NEW WORLD MOVEMENT

OF THE

UNITED PRESBYTERIAN CHURCH

With God All Things Are Possible
Mark 10:27

Without Me Ye Can Do Nothing
John 15:5

MRS. MARY CLOKEY PORTER, Editor of This Department.

PRAY! WORK! GIVE!

The program of the New World Movement says—PRAY! WORK! GIVE!

The great missionary program of Jesus says—PRAY! WORK! GIVE!

The present world crises says—PRAY! WORK! GIVE!

The missionary interests of your own congregation says—PRAY! WORK! GIVE!

The world's call from every point of view says—PRAY! WORK! GIVE!

Your own spiritual nature and need says—PRAY! WORK! GIVE!

THE NEW WORLD MOVEMENT **NEEDS YOU—YOU NEED THE MOVEMENT**—RESPOND PROMPTLY AND FULLY.

WE MUST KEEP STEP.

The Stewardship Committee of the New World Movement, is planning great things along the line of having classes organized, for old and young, in all the congregations, for the study of Stewardship with, THE NEW CHRISTIAN, by Ralph S. Cushman, as the Text-Book. (Price, per copy, 25 cents. Order of New World Movement, Publication Building, Ninth Street, Pittsburgh, Pa.)

Women's Part.

The women in every congregation should actively co-operate with its Stewardship Committee in helping to make this part of the New World Movement a full success.

To be intelligent givers we all need to study what the Scriptures have to teach on tithing, and proportionate giving.

Keep It In Mind.

IF THE WOMEN OF THE CHURCH DO NOT WISH TO BE LEFT BEHIND IN THE LINE OF GIVING TO THE LORD'S WORK, WE MUST "KEEP STEP" WITH THE MEN IN THIS MOVEMENT, AND PROVE THAT WE CAN BE A LARGE INTEGRAL PART IN OUR OWN DIVISION OF THE LORD'S ARMY, IN BATTLING FOR THE RIGHT.

CHRISTIAN STEWARDSHIP.

By Mrs. W. P. Wiegering.

A Christian Steward is one who willingly and faithfully occupies or administers, for his own and others advantage, whatever good gifts his Master has bestowed upon him. These gifts may be, and frequently are, both pecuniary and spiritual, such as Christian wisdom, Christian experience, Christian influence, Christian zeal and aptness to teach others the way to Christ and salvation. Christian love and kindness—all are to be used for the glory of Christ, the Master, in soul saving work.

"As every man hath received the gift, even so minister the one to another as good stewards of the manifold grace of God." Any professed Christian who has been endowed with this "manifold grace of God," will not long hesitate about the part of the pecuniary gifts he should bestow upon the Master. His only regret will be, his inability to bestow more abundant returns to God for the unspeakable gift of His Son. Whenever the church of Jesus Christ becomes more thoroughly imbued with the Spirit of the Master, there will be no lack of funds for the Master's work.

The basis of Stewardship is the ownership of God. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." King David recognized this principle, when in making preparation for the building of the house of God, he thanked the Lord that the people gave so willingly and liberally, "for all things come of thee, and of thine own have we given thee."

We note for our encouragement and example that "The people rejoiced for that they offered willingly, because with a perfect heart they offered willingly to the Lord." The Lord early taught His people that all their earthly possessions, their land with all its riches, both above and beneath its surface were His, and the giving of a tithe of his own back to Him was a "thankful acknowledgment that all things come of him and that all belong to him"—their bodies and spirits which are God's. "Ye are not your own, ye are bought with a price, wherefore glorify God with your bodies and your spirits which are God's."

God has placed many good gifts, valuable possessions of mind and body and estate in our hands as Stewards, to be used to the best advantages for Him and for ourselves. The first important duty of the Steward is to return to God a part of what God has committed to his trust, as a Thank-Offering, for what the husbandman allows him to keep and use for his own comfort and enjoyment. The giving of this part, like the giving of the first fruits, is obligatory. God requires it. The rich fool, and the thousands of other fools, failed to make this return, and so God "cursed his blessings."

His worldly wealth did his soul no good, and it was not worthy to enter into the "Everlasting habitations."

"In is required of stewards that a man be found faithful," that is, to make the wisest and best use of his Lord's money and goods. Many misappropriate and steal the Lord's goods. The more faithfully and wisely they invest the Lord's money, the more they shall have for themselves and for Him. Note some characteristics of a "good steward."

First. Self-dedication to Christ. Paul commends the liberality of the Macedonian church and bases it upon the fact that "They first gave their own selves to the Lord."

Second. Cheerfulness, willingness. To give grudgingly deprives one of the spiritual blessings that would otherwise be his. "God loveth a cheerful giver."

Third. A liberal spirit, for God has given to us abundantly. "Give and it shall be given unto you, good measure, pressed down and shaken together and running over, shall men give into your bosom."

"Honor the Lord with thy substance and with the first fruits of thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

CHRISTIAN STEWARDSHIP.

During the month of February the United Presbyterian Church membership are to have a face to face talk of the place and right of Christian Stewardship is to have a face to face talk of the or little that we possess we are all equally responsible for their ownership. "Stewardship is power that grows with the using."

If the New World Movement is to permeate our church life and bring to its membership such activities in Christian service as we should crave and possess then we must be wholly giving of our gifts to this service. We are not called to be communists but we are called into a trust unlike the children of the world. There is not much difference between a man of the world and one of the Kingdom of Jesus Christ if there is no sense of Stewardship.

"We are not our own, we are bought with a price," and the elements of a Christian life admit God's ownership in every circumstance. This is a personal test not only in our own Movement to make the world better but it is one of the essentials in all Christendom for the advancement of the church to win the world to Christ, not that we pay a price for our possessions in Jesus Christ—he alone pays the price—but to be in the right and just relation to all His purposes as His children there must be a loyal relationship, a ready and willing mind to render a strict account to Him.

The great undertaking in our "New World Movement" to impress this upon the membership of our entire denomination during the month of February should have a most ready response from our membership and the results even in this one feature of the Movement will influence the world for righteousness.

When all is summed up we are in a world task to help make the world better and we do not need any influences more potent for service than ourselves and God's Word to convince us of God's rightful claims. The United Presbyterian Church has an unique position in the Christian world; let us magnify it more and more before the world in that we seek God's purpose for our existence and service; anything else and we wither into oblivion.

* * *

IN THE WORLD TODAY.

The 15th and 18th Amendments.

The most sweeping change in the moral and economic life of a nation has come to the American people. Nothing like it since the abolition of Slavery. It was difficult for those living outside the bounds of human slavery to understand the tragedies enacted in the South under the guise of commerce as families were reared to be asundered at the auction block and driven until death released them from the overseer's lash.

The memory of those days and the awful consequences of Slavery to our nation in the price paid for freedom by the blood of the nation's youth through the Civil War are memories that still linger.

There has come now another epoch in the history of our nation, marked by the *Eighteenth Amendment* to the Constitution of the United States; namely, abolition of the Liquor Traffic. For One Hundred Years there have been men and women talking, writing, speaking, praying against the most formidable foe of the home. There are no extenuating circumstances allowing human beings to be bought and sold as chattel, yet when comparison is necessary the endurance and license of the manufacture and sale of intoxicants as of commercial value to a nation seems almost unbelievable that a nation could exist in support of such unholy conditions in such a thralldom of Slavery.

As the 15th Amendment released the shackles of human slavery and set men and women free, so the 18th Amendment has brought to many American homes a new ownership of manhood and childhood.

There is a whole world yet to be redeemed from the grasp of intoxicants. We must not think the victory complete. Also the enemy of the home is yet vigilant to overthrow the Amendment by a new Congress soon to be elected. The battle is not finished.

AN IMPORTANT MESSAGE FROM CONVENTION PRESIDENT.

Dear Women of the Church:—

Since May, 1919, our thoughts have been turning to Ft. Morgan, Colorado, as the city where our W. G. M. S. Convention of 1920 was to meet. Many prayers have been offered and many kind words written and spoken, and Presbyterial Societies have had conferences for prayer on behalf of the Convention: for all feel that the present time is a momentous one in the history of our beloved Church and in the work of the W. G. M. S.

The local committee of Ft. Morgan, with the officers of the Convention, were busy praying and planning for a great Convention; when behold over the wires one morning early in December comes the message, "The Ft. Morgan church was burned, Sabbath, November 30, and cannot be replaced before May."

Our hearts go out in sympathy to the people of Ft. Morgan for the loss of their beautiful church, also in the disappointment of not having the Convention this year. In answer to an "S. O. S." call sent out by the Secretary of the Women's Board, the South Church of Youngstown, Ohio, (Cleveland Presbyterial) has generously and graciously come to the rescue; and the Board has accepted their help, gratefully.

The removal of the Convention church from the West to the East, will of necessity change the personnel of the Program. Western Presbyterials were planning to send many delegates; Eastern Presbyterials fewer, perhaps. Presbyterials that have not already elected the full number of delegates, will please note the change, and elect accordingly, that we may have a full representation.

For the Youngstown churches, and the local committee who have so cordially and heartily extended an invitation to the W. G. M. S. to meet with them in Convention, we ask the special and earnest prayers of the women of our Church. May we be much in prayer also for the officers of the Convention, and for every one who takes part in the program.

This year has been marked by great onward movements in other denominations, as well as our own. At no time in history has greater responsibility rested upon the men and women of Christ's Church. In every advance, the women have their part, and in our own New World Movement, we, the women of the United Presbyterian Church, are called upon to assume a large share. Are we ready to take the responsibility that is being laid upon us?—as we trust, it may be revealed to us in the program of the Youngstown Convention.

As "Comrades in Intercession" is the keynote of the New World Movement—may we not make it also the keynote in our W. G. M. S. Convention. We are trusting that every woman who comes to Youngstown in May, whether officer, delegate, or visitor will so feel the power and presence of the Holy Spirit, that she may bear with her to her home, her Society, a new energy, a new zeal, a new consecration in the Master's work.

CAROLINE PORTER HILL,
Richmond, Indiana.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

THE EXCITEMENT OF BEING A TREASURER.

By Edna V. Hughes.

Have you ever been a Treasurer and been troubled with the blues
Just before the time approaches for collecting yearly dues?
Has your heart e'er quailed within you? Have you trembled through and through,
When you very sweetly ventured, "Your mission money's due?"

Has the lady ever viewed you with a look both mild and meek,
Saying, "I forgot to bring it, but I'll surely pay next week."
And when next week came 'round, you were once more put to rout,
When you walked five miles to see her—and found the lady out!

Have you ever asked for money and received an injured look?
With, "I'll pay this time, but then remove my name from off the book."
Have you ever tried collecting for a cause both great and true,
When the dues were paid unwillingly as a favor just to you?

Have you ever made collections from people slow to pay;
Or, have you met a lady and these words heard her say:
"Yes, indeed, my money's ready now, and you may have it all;
I've had it waiting for you whenever you should call?"

Have you ever had a member, before the sum was due,
Not wait for you to come around, but pay her dues to you?
There's excitement in this office, for you're always in suspense,
But when at last the money comes—ah, there's the recompense.

If you think the cause is worthy, your duty you'll not shirk,
But to get the money promised, you'll work and work and work!
And now, missionary women, here's the word that's meant for you:—
Please try to pay your money whene'r your dues are due.

And to you, hard-working Treasurer: Be not discouraged quite;
Keeping on forever at it, brings everything out right.
And, faithful, toiling Treasurer, when your spirits plunge way down,
Remember, for your efforts, there'll be stars within your crown!

PASS IT ON.

The above poem pictures so vividly the financial perplexities of many treasurers of missionary societies, near the close of the church year, that it is given here as a timely hint to the individual members to "PLEASE TRY TO PAY YOUR MONEY WHENE'R YOUR DUES ARE DUE."

PROCRASTINATION AFFECTS THREE CLASSES OF TREASURERS:

1. The Society treasurer.
2. The Presbyterial treasurer.
3. The treasurer of the Women's Board.

DO NOT EVEN WAIT FOR THE SOCIETY TREASURER TO REMIND YOU, THAT YOUR MONEY IS DUE. PAY IT AHEAD OF TIME AND SAVE HER FROM ANXIETY.

THE UNITED PR... MISSION LIBRARY
475 Riverside ... ... 27, N. Y.

THEIR NAME IS LEGION.

The faithful workers for the Thank-Offering all over the Church might well we called—*legion*. They are found everywhere, North, South, East, and West—even among the Indians, Mountaineers, Freedmen and Aliens in America, and among the native Christians, in the Missionary Societies and Girls' Schools of Egypt and India.

Suppose!

Suppose every giver of the past year, 1919, would secure one or two additional givers for 1920, how rapidly all the women of the Church would fall into line in the front ranks of givers to the Lord's cause at home and abroad. If every society of every congregation in the United Presbyterian Church will make 1920 the greatest rallying year in the history of our women's work for women and children, and have every woman whose name is on the Church roll personally solicited—*yea, urged*—to become an active member of a Missionary Society, and an intelligent worker and consecrated giver through the reading of the Women's Missionary Magazine—*what would occur?* A spiritual revival that would cause the entire membership of the Church to sing Hallelujahs to God at their Thank-Offering Ingatherings next Fall. *Why not make this effort a reality? We can do it, if we will. God is ready to do His part, Are we ready to do ours? Are we?*

LOSE NO TIME.

Q—When should the giving to the 1920 Thank-Offering begin?

A—The very day that the 1919 Offering is closed. God never waits to bestow His blessings and mercies. Why should we wait to acknowledge them, and prove our gratitude through Thank-Offerings?

Q—When should Thank-Offering committees do their best work for the 1920 Ingathering?

A—Early in the year—*without delay.*

Q—How should the committees begin?

A—With a meeting of the committee, composed of the President and one active member of each society—for *prayer and conference.*

Q—What would be a good plan for interesting all the women of the congregation?

A—For the members of the different societies to hold a missionary reception, and invite all over sixteen years of age, in Church and Sabbath School, to attend.

Q—How could the members of the different societies be distinguished?

A—By each society having its own color of badges. (These could be inexpensively supplied, by being rosettes of crepe paper).

Q—How could new members be secured?

A—By personal solicitation. Distribute cards to non-members, containing the names of all the societies, and ask each person to sign her name, with address, beneath the name of the society she prefers to join.

Q—What kind of a program would be helpful?

A—Have a prominent member of each society tell briefly, but enthusiastically, what her society stands for, and how it carries on its work.

Q—How should the general work of all societies be presented?

A—By a woman full of zeal to tell of the different departments of the Women's General Society, and emphasize the important part "women's work" fills in the extension of Christ's kingdom. *It must be done in a pleasing way, without being tedious.*

Q—How long time should be given each one taking part in the program?

A—Five minutes to each President, and ten minutes to the one giving the general work.

Q—How could the Thank-Offering be brought into prominence?

A—By displaying a beautifully decorated chart on which are the figures giving the total amount of Thank-Offering from 1888 including 1918. (The Offering of 1919 cannot be given until after its formal presentation at the Convention of May, 1920).

The chart could be made of muslin or of heavy manilla paper, and have the border or the four corners decorated with pictures cut from the Women's

Missionary Magazine illustrating the work. The following is suggested:

THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY.

1888 to 1918 ..... $1,310,161.51

The Thank-Offering Helps Support Every Department of Women's Work.

Disbursements in Thirty-one Years:

To Foreign Missions	**$566,937.70**
To Home and Indian Missions	**189,986.56**
To Freedmen's Missions	**256,152.64**
To Parsonage Fund	**92,337.32**
To Ministerial Relief	**8,390.02**
Individual Designations	**206,357.27**

Reported from Missionary Societies in Egypt and India:

1902 to 1918 ..... $18,971.33

Disbursed in Seventeen Years to Mission Work in Their Own Fields and the Sudan.

Q—What should be the special feature of the Program?

A—A presentation of a new Thank-Offering Poster to the President of each society—Women's, Young Women's and Juniors.

Instructions:

Have the first blank space already filled in, in large figures giving the Thank-Offering of that Society for the previous year.

Each Society after careful and prayerful consideration (previously) should be ready to have the second blank space filled in with figures giving *the advanced goal for the present year.*

(Posters should be kept hung up in a prominent place in the room where the Societies hold their monthly meetings, and from five to ten minutes be given on each monthly program, for a talk on *Giving Gifts of Gratitude,* or, for a *chain of prayers,* for the Thank-Offering work and workers).

Q—What would hold the audience interestedly through the program?

A—A short attractive pageant, with light refreshments served in some new manner, at the close.

A pageant suggested as appropriate is "Missionary Clinic" which requires but ten characters—doctor, nurse, seven patients and a maid. Price 6 cents per copy. Order of Miss Elizabeth Milligan, 904 Publication Bldg., Ninth Street, Pittsburgh, Pa. (Each one taking part should have a copy).

HOW THE THANK-OFFERING CAN BE MADE A PERMANENT SUCCESS.

1. By training the children of the Church to pray for it, and to work for it; then, as they grow older and are able to earn an income, they will have learned to love the cause it represents, and will give liberally to it.

2. By establishing a special fund from which to meet the annual expense of furnishing, for free distribution, the best literature and helps available for educating all classes, along the broad line of Scriptural Giving.

3. By friends of the cause providing in their wills, for sums to be invested, and the income therefrom to be added year by year to the regular Thank-Offering fund, *in the names of the donors.*

Some friends have already adopted the third plan and are happy in the thought that when they will have passed from this life, their *Gifts of Gratitude* will continue to help the cause of Missions which they love, as long as the need exists.

HOW CAN RICHES BE MADE OF ETERNAL VALUE?

Solomon answers:

Honor the Lord with thy substance, and with the first fruits of all thine increase. Proverbs 3:9.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Proverbs 3:27.

Say not unto thy neighbor, Go, and come again, and tomorrow I will give, when thou hast it by thee. Proverbs 3:28.

Matthew testifies:

Lay not up for yourselves treasurers upon earth, but lay up for yourselves treasures in heaven. For where your treasure is, there will your heart be also. Matthew 6:19-21.

Malachi exhorts:

Bring ye all the tithes into the storehouse and prove the Lord. Malachi 3:10.

Hezekiah adds:

Come near, and bring Thank-Offerings into the house of the Lord. 2 Chronicles 29:31.

Paul instructs:

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate. Laying up in store for themselves a good foundation, against the time to come, that they may lay hold on eternal life. 2 Timothy 6:17-19.

BLESSINGS ASKED FOR 1920.

May 1920 be the best year in the history of the United Presbyterian Church for spiritual and sacrificial growth.

May 1920 find in the hearts of all its members, intercessory prayers for the hastening of the coming of Christ's Kingdom.

May 1920 find a family altar in every home, on which the incense will be kept burning morning and evening.

May 1920 find the influence of "preparation for soul winning" a power in the work of evangelism all through the year.

May 1920 find well organized classes in every congregation studying *tithing* and *missions*.

May 1920 find well read copies of the Church periodicals, and the Women's Missionary Magazine on the center table in every home.

May 1920 find a greatly enlarged list of regular, systematic, proportionate and generous givers to the Lord's cause.

May 1920 find the selfish non-givers to missions at home and abroad, so few that it will take a powerful telescope to search them out.

May 1920 mark a new era, when the offerings of gratitude—*the Thank-Offerings*—will represent the entire membership of the Church.

May 1920 find the entire Church fully canvassed and the Lord's treasury full to overflowing with tithes and offerings for the support of the work in all departments.

May 1920 find all the Denominational Colleges and Seminaries filled with earnest consecrated Christian young men and women, in preparation for active service wherever God calls them.

THANK GOD!

We thank Him for having richly blessed the efforts of the Presbyterial and Congregational Thank-Offering Secretaries and committees during 1919.

We thank Him for having stirred up the hearts of the members of the Women's, Young Women's and Junior Societies and their friends, to prove their gratitude for the blessings and mercies of the year past, through liberal Thank-Offerings.

We thank Him for the encouraging report blanks that are coming in daily, telling the glad news that many societies in all Presbyterials have increased their Thank-Offerings and in some, every society has made an advance over 1918.

We thank Him that when doors of opportunities are open wide in all our mission fields at home and abroad, He is bringing gifts into the treasury to help the Women's Board to "enter and occupy."

We thank Him for the bright vision we have of still greater results of efforts to be put forth in the coming year.

We thank Him for the realization of the fulfilment of His promise on the leaders of the Thank-Offering movement—that "My grace is sufficient for you: My strength is made perfect in weakness."

From the heart we add: "Not unto us O Lord: not unto us—but to Thy name give all the glory."

LIST OF LIFE MEMBERS.

49. Mrs. William Graham. By a friend.

50. Mrs. Bessie Lambie Wiggins.

51. Miss Mable Clara Stewart, Jhelum, India. By Miss A. A. Milligan.

52. Mrs. C. E. Apple, 1509 W. 68th Ave., Philadelphia, Pa. By Dr. C. E. Apple.

53. Rev. Lee E. Rife, 2145 N. 2nd St., Philadelphia, Pa. By the Henrietta Moore Society.

54. Mary M. Hennon. (In memoriam). By her sister, Mrs. Mitchell.

55. Mrs. R. W. Jameison, Martin's Ferry, Ohio. By her S. S. Class, known as the Triple S. S. Class.

56. Mrs. H. J. McClure, De Lancey, N. Y. Christmas gift from the Women's and Young Women's Missionary Societies of De Lancey.

57. Mrs. A. J. MacDonald, care Mrs. O. C. Faust, 27 Gainsborough Street, Boston, Mass.

58. Mrs. W. G. Simpson, Key, Ohio.

59. Mrs. Margaret Crozier, Bellaire, Ohio.

60. Helen Bruce Ewing. In memory of mother, Lida Bruce Ewing, 422 Park Ave., New Castle, Pa.

61. Mrs. Mary Kelso. By her husband.

62. Miss Gertrude E. Shane. By parents, Mr. and Mrs. Shane, McDonald, Pa.

63. Olive Braham, Harrisville, Pa. By Robinson Run Young Women's Missionary Society.

64. Mrs. S. C. Gamble, 550 Third St., Butler, Pa.

65. Mrs. Andrew Martin, 523 Fulton St., Butler, Pa.

66. Mrs. George Sturgeon, 311 Cecelia St., Butler, Pa.

67. Mrs. Walter Evans, 319 E. Pearl St., Butler, Pa.

68. Mrs. Wm. Watson, 442 E. Pearl St., Butler, Pa.

69. Mrs. Wm. Riddle, Clintonville, Pa.

70. Mrs. C. C. Ramsey. (In memoriam). By the Women's Missionary Society of the Scotch Hill Church.

71. Mrs. Susan Beatty, Butler, Pa.

72. Mrs. C. L. Patterson, R. D. No. 2, Renfrew, Pa.

73. Mrs. Samuel Byers, R. D. No. 5, Emlenton, Pa.

74. Mrs. C. C. Custard, 527 Brown Ave., Butler, Pa. By the Butler Presbyterial.

75. Mrs. J. I. Moore, 218 Ridge Ave., Zanesville, Ohio. By her husband and friends.

76. Mrs. D. W. Barnett, 420 Market St., Zanesville, Ohio. By son-in-law and daughter.

77. Mrs. Charles F. Taylor, 1003 Homestead Ave., Zanesville, Ohio. By her husband.

78. Miss Anna M. Lindsay, 8 E. Ottowa St., Paola, Kans.

79. Mrs. Effa Robertson, Christmas gift from Miss Emma McDonald.

80. Mrs. W. H. McLain, 7214 Kedron Ave., Pittsburgh, Pa. By a friend.

81. Mrs. Margaret McElwain, 736 Rebecca Ave., Wilkinsburg, Pa. By a friend.

82. Mrs. Nannie G. Sleeth, 1330 Beechview Ave., Pittsburgh, Pa. By a friend.

83. Miss Ella Dickey, 7018 Susquehanna St., Pittsburgh, Pa.

84. Miss Neda Stoup, 7401 Race St., Pittsburgh, Pa. By friends.

85. Mrs. Alex McDonald, Mars, Pa. By her husband.

86. Mrs. Martha Watt, Mars, Pa. By Union Bible Class.

87. Miss Wilda Irvine, Mars, Pa. By her Sabbath School Class.

88. Mrs. R. J. Conley, Velencia, Pa. By her niece, Miss Ella Barr.

89. Miss Blanche Darling. By her friend, Mrs. Thelma Sterick.

90. Mrs. Jessie Beatty, 38 Strauss St., N. S., Pittsburgh, Pa. By her son.

91. Mrs. Anna Rees, 2214 Charles St., N. S., Pittsburgh, Pa.

92. Mrs. Eliza Hazlett, Cleveland Ave., Avalon, Pa. By a friend.

93. Mrs. Frank B. Maratta, Florence Ave., Avalon, Pa. By a friend.

94. Mrs. A. H. Elliott, 617 California Ave., Avalon, Pa.
95. Miss Annie S. Stewart, Spruce Run, Avalon, Pa.
96. Mrs. J. A. Gibson, 401 W. Euclid Ave., Pittsburg, Kans. By her husband.
97. Mrs. J. F. Stewart, 507 West 1st St., Pittsburg, Kans. By her husband.
98. Mrs. Ellen Speer, Hanover, Ill. By her sister, Mrs. Frank Barnes.
99. Miss Ethel M. E. Seaton, Little York, Ill. By her aunt, Miss Mary Seaton.
100. Mrs. M. J. Gibson, Bellevue, Iowa. By her son and wife, Rev. R. C. Gibson, pastor of 6th U. P. Church, Chicago and Mrs. Gibson.
101. Mrs. Albert W. Hayes, 6108 Kimbark Ave., Chicago, Ill.
102. Mrs. George Whiteside, 1577 Wesley Ave., Evanston, Ill.
103. Mrs. Andrew Walker, 1617 Emerson St., Evanston, Ill.
104. Mrs. Lizzie M. Wallace, 500 N. 9th St., Cambridge, Ohio. By her husban, Dan R. Wallace.
105. Mrs. Patterson Wilson, Steubenville Road, Cambridge, Ohio. By her husband.
106. Mrs. R. S. Copeland, Bulger, Pa.
107. Mrs. Wm. Donaldson, Bulger, Pa.
108. Mrs. I. D. Bigger, Bulger, Pa.
109. Mrs. Anna McGill, Burgetts-
110. Mrs. Jennie Beal, 501 Stone St., Jamestown, N. Y.
town, Pa.

CORRECTION.

In January issue name of Mrs. Maria H. Gilleland, 7416 Irvine St., Swissvale, Pa. By W. M. S. of Swissvale. This is incorrect. Mrs. Gilleland paid the $25.00 herself.

MRS. J. B. HILL,
Treasurer.

ANNOUNCEMENT FOR ANNUAL REPORTS.

By the time this Magazine reaches its readers, secretaries will have received their blanks for the Statistical Reports.

Will not every secretary endeavor to make this the best report her society or presbytery has ever had? Some of the ways in which this may be done are:

1. Read carefully the letters and blanks before beginning.
2. Put names and figures in proper places.
3. Write very distinctly.
4. See that all totals are correct.
5. Give name and full address of presidents or leaders.
6. Have your report in ON TIME.

The Statistical Report of last year will be a good guide for this year. This report may be secured from the Literature Department, W. G. M. S., 904 Publication Building, Ninth Street, Pittsburgh, Pa., for fifteen cents per copy.

MRS. D. J. BROWN, Statistical Secretary,
15 N. Fremont Ave., Bellevue, Pa.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eva Johnson, Henderson, N. C.
Mi s Minnie E. Beatty, Chicora, Pa.
Miss Mary E. Baird, Zagazig, Egypt.
Miss Davida Finney, Monsourah, Egypt.
Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Down, Ireland.
Miss Margaret Fehlman, Gurdaspur, India.
Miss Irma G. Allen, Fresno, Calif.

ODDS AND ENDS.

For the past two months, many inquiries have come for literature to be used in forming new societies. The number of new societies actually formed so far as reports coming in are concerned is very small. If you formed an organization any time since April 15, 1919, please send at once the following information: Name of presbytery, name of society, number of charter members, name and address of the president. Do not leave this matter until the close of the year.

Another request has come asking what the Young Women's Special is. Our readers will not mind having it stated once more: The salaries of eight young women workers, three in India, two in Egypt, one in the Freedmen field, one in mountain work and one a city missionary. The last mentioned, Miss Allen, has been quite ill. Her letter to you found in another column should be read by each young woman.

Is any presbyterial aiming to be 100% in organization as to its Young Women's Societies? Who will be first? Those presbyterials already attaining 100% in Women's Societies ought to be first at the goal as to their Young Women's organizations. It will require work and sacrifice. Success is not cheaply bought.

METHOD, METHODS OR METHODLESS?

Organize to our detriment is the cry these days! Some are so busy attending orders, clubs, classes, societies, that they have little time for common courtesy. The nice little ways practiced by our grandmothers of colonial and pre-rebellion days are no more. There is little time now to drop in for a friendly chat; it is always just time to go some place or to keep some appointment.

It is certainly true that the average person who undertakes to be useful can be deluged with responsibilities if everything one is asked to do is undertaken. Yet would we wish to live to ourselves, to undertake nothing out of the ordinary? Would we be satisfied with the chaotic state which would be probable if every one went her own way regardless of others? Cannot more and better work be accomplished if there is a oneness of purpose, a unity of action? It must be true if two working together can accomplish twice as much as two working separately. We are convinced that a true organization is a benefit(an exception now and again only proving the rule.

Organization implies method, harmony. We have often heard of the cook who never uses a recipe. When asked how a certain dish was prepared, the answer was sure to be, "Oh, I use a little of this and add a pinch of that, using just enough flour to make the batter

right and bake it till it is done." Such a recipe is a boon (?) to the novice cook! How does she know when she has a "little" and a "pinch?" Perhaps we carry on our missionary work much after this manner.

It often seems to be just "a little of this" and "a pinch of that," nothing definite. Often the methodless recipe is carried through and the organization is "baked until it is done," so much so that it is cast aside as useless. On April 1st the reports are sent in as "disbanded for lack of interest, attendance or numbers or further usefulness." It is to be feared that the Young Women's organization is most criminal in this matter as evidenced by the great number of "no reports" or disbanded societies. There is need for more method in our work.

Besides, there is a need for proper application of methods. Mrs. Newlywed prepared a surprise for her husband, "almond souffle," and it was a surprise! "Arthur dear" was not sure he liked it! When asked as to whether she had read instructions right, she assured him that there was no mistake and she began to give from memory the ingredients and the exact amount of each. Almonds, sugar and eggs seemed proper. But pepper, carrots, mustard and onions savored of a different dish! The uncut pages of the new cook book worked the mischief. The recipes were all right in themselves but unsavory when mixed. Some missionary societies get thus hopelessly mixed. One part of the work is purely constructive, magnifying the cause of Christ, both as to plan and finished product. But other plans may be introduced which are undignified and harmful to a missionary society, but which are perfectly all right for a community club. Think your organization through. It is pointless? Does it have opposing methods? Is it ideal?

On the other hand, we need to guard against methods that become like the laws of the Medes and Persians. A method is not a principle, but an application of a principle. We should not use a method until it becomes a rut, a fault, a hindrance. If we use the same recipe continually, the one-time dainty becomes obnoxious to the taste. "Variety is the spice of life," an old saying, but still very true. If your society has been in the habit of using on the program only those you are sure can produce a delightful afternoon, better change your method a little to include others who might develop into something good if they only had the chance. If the rule of the society has been to have each member contribute a certain sum monthly, say fifteen or twenty-five cents, better try having each one make a definite pledge as the Lord has prospered her. Many people should never think of giving less than 50 cents to $5.00 or more every month where others are doing as well in proportion to pay only 15 cents.

Oh, for the day of tithers! Some tell us that tithing is a method of giving. Others assert, and with biblical authority, that it is a principle, being as necessary to our well being as is the Sabbath for rest and reflection, as sleep for our upbuilding, as food for sustaining of life and strength. In either case it is worth our consideration. Examine your income. Take out at least the tithe as it comes to you. Then can you know to what degree the Lord has prospered you.

Each Young Women's Society should seek to discover whether it is the methodless, only one time-honored method, contrary methods, or methods to suit the times kind. Perhaps the best work has not been done the past year. You are a little ashamed of the report you must pass in April 1st. The improvement must begin with the individual. You are a definite part of the whole project, one ingredient in the missionary recipe. Know that "our duty is to be useful, not according to our desires, but according to our powers."

IDA B. LITTLE.

My Dear Young Friends:—

Doubtless you are wondering when your California missionary will report for duty. I am sorry to be obliged to tell you that I am still ill and now write you while in bed. It will be months yet

before I shall be able to attend church even. I became ill in April. It surely is a lengthy time to be idle when I long to be busy and there is so much to do.

During these months I have had many cheery messages from my Sabbath School in Fresno telling me they were praying for me. I know, too, that you, whom I represent, are also praying for me. In God's good time, I shall be restored to health and strength. The dear Lord has such wonderful blessings for us in unusual ways sometimes.

It does seem strange that in the thickest of the busiest times when there is much to do and few to do it, that He should say, "Be still." But we lie still as we must and we remember in past busy days how we longed for more time in which to pray. Ah, here is the opportunity! Thus we wait and pray.

Shall I tell you what has been the burden of my prayers these long, long days and sometimes nights? It is for the youth of our church that they may not only hear the Master's "Go ye," but that they will answer, "Hear am I, Lord, send me." I know some are making excuses of various kinds, but only one step is required at a time. He will make all things possible for those whom He calls.

True it is a *new world* but with the *old tasks*. I would that we might each get the right angle of vision of the task to which God has called us. God has promised to care for His people. I wonder if He is calling any of you to India, Egypt, the Sudan. And, oh! will not some be called to help Dr. and Mrs. Lambie in Abyssinia? What will your answer be? Will you keep your ear attuned that you may not miss the call if it comes? These, my dear young women, and a hundred other thoughts are keeping themselves before me each day as I wait and pray.

I am with my dear mother in beautiful California, away from the storm and cold, in a little cottage not far from the sea. The flowers and the sunshine with many other blessings combine to cheer me on the way to recovery.

With many good wishes to you for the New Year and its work, I am,

Sincerely,

IRMA G. ALLEN.

616 S. Fir Avenue,
Inglewood, Calif.,
December 26, 1919.

Note:—Perhaps some of our Young Women's Societies would like to send Miss Allen a little note to cheer her on to complete recovery. Try it. Incidentally, you like to hear from all our special workers. Perhaps they would appreciate a thought from you, dear reader.

Perhaps some of our young women would be interested in the program of the first Thank-Offering service held by the Young Women's Missionary Society of the Indian Sanatorium, Toledo, Iowa. This is reckoned as an organization of Tama Mission.

The program for the Thank-Offering meeting was as follows:

Opening Song .....Psalter Hymnal No. 3
Prayer .....Rev. R. G. Smith
Scripture Reading—100th Psalm .....
.....Susan Williams
Roll Call—Each member responding with a Bible Verse.
Selection—"Why Not Now" .....
.....Fred Eso, Otto Gould, George Warden
Talk—Sudan .....Miss Evelyn Dumaree
Remarks on Sudan .....Mrs. R. G. Smith
Reading—"Giving" .....
.....Miss Elizabeth Redthunder
Duet—"Die Out in Me" .....
.....Mrs. Smith and Mrs. Fisher
Talks—"Giving" .....
.....George Warden and Frank Diamond
Talk on Y. M. C. A. Activities .....Mr. Fisher
Recitation—"Our Sister" ....Miss Nellie Bills
Song .....Psalter Hymnal No. 66
Chain Prayer—Miss Elizabeth Redthunder, Miss Emma Wantawa, Miss Susan Williams, Miss Nellie Bills, Miss Evelyn Dumarce.
Collection
Benediction .....Rev. R. G. Smith

The collection taken up was $7.23 which was sent to the treasurer, Mrs. D. A. Monlux.

NETTIE STANDINGBEAR,
Secretary.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS FOR 1919-1920.

A Crusade of Compassion, (Foreign-Senior), Paper, 40c.; Cloth, 57c.
How to Use, 12c.
Mook, (Foreign-Junior), Paper, 35c.
Leader's Guide, 8c.
Christian Americanization, (Home-Senior), Paper, 40c.; Cloth, 75c.
Teachers' Supplement, 10c.
Suggestions to Leaders, 10c.
The Bible Message, 15c.
A Pageant of Democracy, 15c.
Called to the Colors, (Home-Junior), Paper, 33c.
Leader's Manual, 10c.
Take-Home-Envelopes, 10c.

Leaflets to Supplement "A Crusade of Compassion."

In the Steps of the Great Physician, 3c.
For the Healing of the Sick, 3c.
Outside the City Walls, 3c.
Witch Doctors and Charms, 2c.
How the Inner Court was Reached, 2c.
The "Zar," 2c.
The Claims of Suffering, 4c.
Medical Missionary Work in the Delta, 3c.

Leaflets to Supplement "Christian Americanization."

The Italians at Our Door, 2c.
Some Italian Boys, 2c.
Our Immigrant Work, 2c.
Foreign Missions at Our Doors, 4c.
Women's Work in Freedmen's Missions, 2c.
Influence of Mission Schools in the South, 3c.
Utah's Need of the Gospel, 2c.
Our Spanish Speaking Citizens, 3c.
The Penitents of New Mexico, 2c.
Christ in America, (presentation), 10c.

Narrative.

A Missionary Corner, 2c.
Did It Pay? 2c.
Giving From a Girl's Viewpoint, 2c.
The Story of a Mite Box, 2c.
Two Calls With a Difference, 3c.
What the Heathen Do for Me (poem), 1c.

Standard Supplies.

Prayer Cycle, 1920, price, 10c. each; $1.00 per dozen.
Power House at Pathankot, Cloth, 60c.; Paper, 40c.
The Egyptian Sudan, Paper, 20c.
Junior Wall Roll, price, $1.00.
Contribution Envelopes, 25c. per hundred.
Budget Cards, 5c. per dozen; 25c. per hundred.

Presentations.

A Pageant of Democracy, 15c.
Christ in America, 10c.
A Light to Lighten the Gentiles, 2c.
A Little Maid, 5c.
If They Oly Knew, 5c.
Tired of Missions, 6c.
The Song They Sang, 10c.
Not Exempt, 10c.
Thanksgiving Ann, 10c.
A Missionary Clinic, 10c.

The 1920 Prayer Cycles are ready for distribution. They are many new missionaries listed this year. Every member of the missionary society should use this Prayer Cycle daily.

Order the new tithe leaflet, "Lessons on Tithing," (2c. each, 20c. per dozen) for the Stewardship campaign.

Please order Outlined Programs from The Women's Missionary Magazine, Xenia, Ohio. They are not our publication.

February 20th, 1920, has been named as a Day of Prayer for Foreign and Home Missions. The Literature Department will carry a limited number of the programs for sale. In quantities of ten or more they will be 1c. each. In ordering less than ten they will be 2c. each. Order early as our supply is limited.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

Dear reader, have we experienced any discomforts from the cold weather? Let me tell you what our missionaries write about conditions in Warm Spring and Simnasho.

Since we have the honor of living in the country where the thermometer registered the lowest in the U. S. viz., 50 degrees below.

It only went 38 below here but that is cold enough for us. As you know houses are not erected with such weather in view. Several nights we kept fire in the cook stove and in our bed room off the bath room, hoping to save the water pipes, but in spite of all care the pipes in the bath room froze and bursted. We did save the big tank and coils in the stove.

About all the pipes and tanks belonging to the government are ruined and all water and lights are cut off, and are likely to remain so for months. The government boarding school is closed and the children sent home.

There has been no loss of life so far as we have learned, but much stock has already perished.

We are endeavoring to see that none of the old Indians are in want. This is about the first year we have laid in a supply of fine winter apples and most of them froze in the cave. Potatoes and other vegetables also froze. We are all using melted snow for water.

It is possible that the roads may be in condition a week from today (December 18th) that we can have our Christmas tree. We hope so for we have our donations ready so much earlier than other years, and we were getting on fine with the program before the storm.

The above conditions did not hinder us from having a wedding in our home yesterday—two Indians. We presented the bride with a granite kettle from the "Shower" and a roll of quilt pieces. The groom does not understand English, so the bride interpreted the questions to him. (She may have made him promise many things the missionary did not ask).

Mr. Matthews writes: Saturday, December 13, 40 degrees below zero their coldest. On Monday at noon the thermometer had reached 4 degrees above and we are thankful for the prospect of warmer weather.

On the first day of the storm about December 6th we went out and brought in an old Indian woman who had been left alone in an old tee-pee. She was almost frozen and almost starved as well. She is still with us. Mrs. Matthews gave her some pieces and she is busy making a quilt.

Henry Stwyer's wife has been very sick with pneumonia. The doctor was over to see her the day before the storm began. I was over the second day of the storm and took milk and some medicine. Henry has been here since and got some supplies. The doctor has not been able to make another trip because of the depth of the snow, but Mrs. Stwyer is recovering.

We are not equipped here for such cold weather. Our vegetables froze in spite of every precaution. I kept fires going night and day. I had to cut out a lot of the water system to prevent freezing. It will take a couple of days to put it back but there will not be any bills for frozen pipes. We have not had any mail for a week and so we know nothing about the outside world.

Tama reports we had 155 Indians here Christmas day with the usual amount of dinner and gifts. Two old Indian women brought very old and much prized relics to Mrs. Smith.

Mrs. Jackson adds: We are trying to heed the injunction (cheerfully) "Endure hardness as good soldiers of Jesus Christ." Conditions could be much worse.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

STEWARDSHIP.

The month of February has been given over to the subject of Stewardship by the New World Movement. The whole United Presbyterian Church will have their attention called to every phase of this important part of the Christian's life and literature has been provided. which, it is expected, will help any doubtful ones to become "A Tithing Steward."

The Junior Workers are asked to pay especial attention to Stewardship this month, give the subject an important part on your programs, teach the children the Bible Rule for Tithing and in every way aid your pastor and Congregational New World Committee in the training of the Juniors.

Two books are especially interesting for Juniors, "The Three Treasures," by Bellinger, (price 2 cents per copy), and "The Stone of Stumbling," by Wilson, (price 2 cents per copy). "Stewardship Stories," (25 cents per copy), by Robinson, is a study text book prepared for teaching stewardship to Intermediates and Juniors and will be found quite helpful in class work. These supplies, as well as the Stewardship Enrollment card and many other helps may be secured from the Stewardship Committee of the New World Movement, Dr. J. H. White, 706 Publication Bldg., Pittsburgh, Pa.

A MESSAGE TO PRESBYTERIAL JUNIOR SECRETARIES.

Each year there are many changes in the personnel of the Junior Secretaries but for some reason these are not always reported to the General Secretary. We thank all who have so reported but ask that immediate attention be paid to the request, that all changes in leadership be reported at once.

During February the annual report blanks will be sent out on which to compile statistics of the year's work. If we are to get an adequate idea of the progress made, work accomplished and contributions given it is necessary that every society have a part in this work, and give attention to every question on the blanks promptly.

If every Junior Superintendent would write to her Presbyterial Junior Secretary, just a post card would do, giving address and name if there has been any change, the work of the Secretary would be enlightened and less chance for any mistake to occur.

Likewise the General Secretary requests that every Presbyterial Secretary communicate with her, *at once.*

JUNIOR SPECIAL.

The Junior Special money is to go to two Hospitals and one Dispensary in India this year, to help in the medical work of Dr. Maria White and Dr. J. Phandora Simpson. We need the full amount very much, $2845.00. The January Junior Magazine has word from the Good Samaritan Hospital at Jhelum, while from Dr. White comes the word that her Hospital at Pasrur is full and overflowing.

Let us remember this work with our *prayers* as well as *our gifts.*

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburg, Pa.

The destruction by fire of the new Miller's Ferry dormitory is, of course, the thought that predominates in this department at the present writing. After receiving a wire on December 3rd to the effect that this building so recently completed, was completely destroyed that morning at two o'clock, it was thought wise to have the Alabama fields visited.

We found not one thing left of what had been the finest building owned by the W. G. M. S. in the Alabama Section. Twisted and torn beds, springs, furnace and range, in addition to kettles and pans, dishes, trays, etc., bore a mute testimony to the awful fate which was theirs. Eighty-five girls escaped in their night clothes, a few jumping from the second story windows to safety as the flames cut off the stairway. We are grateful that only a few were hurt and none of those seriously. Thirty-five of the girls went to their homes, the other fifty were crowded in somewhere, someway. The sewing department came to the rescue and in a week's time many articles of wearing apparel were made. The near-by missions contributed to their need—one little girl in the Prairie school sent her very best dress. The churches and individuals in the North were touched with sympathy. Clothing, shoes and money, bear living testimony to the loyal hearted men and women enrolled in the United Presbyterian Church, who can be depended upon at all times to come to the assistance of those in distress.

The building was insured for $9,000, but those who are in position to know, say on account of advanced prices we can not replace the one lost for less than $25,000.

At Bluestone, Va., they are badly in need of second-hand clothing; many children are unable to attend school because they have no clothes. Please remember this mission when sending barrels or boxes of clothing.

At Townsville the work in sewing is very satisfactory and it means much to that community. While some clothing has been received, there has not been enough to meet the demand this cold weather.

Canton Bend is doing good work and they are helping the girls to make their homes more attractive and wholesome. The domestic science and sewing departments are among the most helpful we have in the Freedmen's work—cleanliness, neatness and good housekeeping are the things most needed among the colored people. There is little thought of home making. In fact, they do not use the word "home" but say we "we stay" at such a place, and that it what they do, literally.

Chase City is doing its usual good work.

The Jubilee Hospital, Henderson, took care of fifteen patients during the month of December. There has been constant trouble with the plastering falling in the operating room. It was suggested by one of the staff, that there is too much draft in the attic. If this were cut off, in his opinion, the trouble would be overcome. This suggestion will be acted upon and we hope it will be effective.

Material is on the ground at Camden to begin the addition to Hanna Hall and work will soon commence. The sewing and cooking departments are doing the usual good work.

Everything at Prairie is in its usual good order. Mrs. Elliott, who had the girls in Yourd Hall under her care, for so many years, met with an accident some time ago, being thrown from a buggy. While her injuries were not serious, she has not yet fully recovered, but she hopes to be in her usual health in the near future. Yourd Hall is as full of young girls as can be crowded in with comfort and there are some not able to gain admission because of lack of room.

A new boys' dormitory would meet a need at this station; one which would house young boys, before they are old enough to attend Miller's Ferry, which is to be made the central school of the Alabama district. We hope to meet this need some time in the future.

The contributions which were sent direct to the Secretary for immediate use in reliving the suffering caused by the Miller's Ferry fire, were received from the following: Miss R. Elizabeth Milligan, Mrs. Mary B. Phillips' Sabbath School Class, Ladies' Aid Society of the 4th Church, N. S., Pittsburgh, Pa., and the Aspinwall Women's Missionary Society. Other societies, congregations and individuals sent direct to the field. To one and all contributing friends, whether we have the record or not, we wish to extend our thanks and deep appreciation.

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

PARSONAGE RE-PAYMENTS FOR OCTOBER, 1919.

Olathe, Kansas	$ 55.50
Albia, Iowa	69.38
Zenith, Kansas	45.00
Tulsa, Oklahoma	49.95
Second, East Liverpool, Ohio	240.00
Burlington, Washington	47.18
South Omaha, Nebr.	55.50
Third, Seattle, Washington	100.00
San Antonio, Texas	83.33
Meridian, Pa.	60.00
Luxor, Egypt	180.00
Prosser, Washington	44.40
Guthrie, Oklahoma	55.50
Farrell, Pa.	160.96
Second, Spokane, Washington	62.50
Riverside, Calif.	55.50
Cincinnati, Ohio	30.00
Economy, Ambridge, Pa.	26.00
Woodlawn, Pa.	80.04
Boulevard, Philadelphia, Pa.	82.40
East Mansfield, Ohio	9.00
Military Ave., Detroit, Mich.	80.04
Spirit Lake, Idaho	100.00
Corsicana, Texas	100.00
Eighth, Chicago, Ill.	608.71
Fairhill, Philadelphia, Pa.	43.25
	$2524.14

PARSONAGE RE-PAYMENTS FOR NOVEMBER, 1919.

East Side, Toledo, Ohio	$ 23.55
Spirit Lake, Idaho	100.00
East Side, Des Moines, Iowa	30.00
Barstow Colony, Calif.	41.63
Ingleside, San Francisco, Calif.	37.47
Canton, Ohio	69.38
Lincoln, Nebr.	100.00
West Side, Monmouth, Ill.	83.25
Donora, Pa.	50.00
Beechview, Pa.	129.48
Cincinnati, Ohio	30.00
Economy, Ambridge, Pa.	26.00
Schenectady, N. Y.	218.66
Gary, Ind.	58.28
Bellingham, Wash.	25.00
	$1022.70

"Double Our Membership"

1919 — 1920

42428 x 2 = 84856

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

January, 1920, was certainly a big month for every one interested in Foreign Missions. The writer left home on the evening of December 29 on her way to the Student Volunteer Convention meeting in Des Moines, Iowa, taking a day off to visit our dear Miss Carrie Buchanan in Hebron, Ind. I was delighted to find her looking so well and happy. She and her devoted sister, Mrs. Crooks, are having a lovely time together while waiting for Miss Buchanan's complete recovery. The prayers that have been constantly ascending in her behalf have certainly been answered.

Des Moines Convention opened on the 31st of December in the Colosseum, a building with seating capacity of about eight thousand. It certainly was an inspiration to see that immense auditorium filled with young people from almost every college and university in the United States. The delegations were seated by states and countries. Those from abroad being seated in the front. Many Japanese and Chinese students were there, most of them in national costume. Speakers from all over the world were on the programme. Every detail was perfect and marvelously worked out. Dr. John R. Mott, the presiding officer, having no trouble whatever in keeping order.

A hastily arranged meeting was held for United Presbyterian women in the home of the Rev. and Mrs. W. P. McCormick. About thirty-five ladies were present. Addresses were made by the Misses Atchison, Pattison and Barnes of Egypt, and Miss Rosa Wilson of India. Miss Anna Milligan of the Foreign Board and Miss Kate Hill, Field Secretary, also brought encouraging words of greeting.

Two young ladies, one from the Baptist Church and another from the Presbyterian Church waited after the meeting to discuss the advisability of making application for appointment as missionaries under our Women's Board. Several of our Volunteers were also present. The next day a luncheon for all United Presbyterians was given by the people of the First U. P. Church, Rev. R. W. Thompson, pastor. There were forty-three foreign missionaries and volunteers in attendance and a goodly number of the people of the congregation. These two meetings alone repaid the Foreign Secretary for the journey to Des Moines, while the great Convention with its thousands of young people gave her assurance that the Master was preparing the young people of this land to be his fitting representatives to all nations of the earth.

Returned to Pittsburgh, January 6, six and a half hours late, spent few hours in answering accumulated correspondence, and then, accompanied by the treasurer, Mrs. J. B. Hill, took a night train to Atlantic City, N. J., to attend an Inter-church World Conference. Seventeen hunder and twenty-seven accredited delegates were in attendance. When one examines the multitudinous printed reports of surveys being made up by the Inter-church World Movement one is persuaded that a mighty movement is on foot which must result in a great advance by the church of Jesus Christ.

A quiet Sabbath in Atlantic City, then on to New York, Monday morning. Went to see a wonderful spectacular pageant introduced by the Methodist Episcopal Centenary Movement, called the "Wayfarer." The large auditorium seating nine thousand people was completely filled and the most wonderful representation of the work of the church was given. Next morning started for New Haven to attend the Conference of Foreign Mission Boards of North America. The ball room of the Hotel Taft was at the disposal of the Conference. Representatives of fifty-seven foreign boards of North America were in attendance. The programme was comprehensive and practical, taking a broad outlook over the needs of the

entire world. One of the interesting discussions was:

"In view of the general advantages of centralizing administration, should the Women's Board and the General Board of a denomination be amalgamated?

a. In the cultivation of the church at home?

b. In the foreign administration in the home office?

c. In the conduct of the work on the mission field?

d. What would be the effect on the spiritual life of the denomination?

In such an arrangement what should be the ratio of representation of men and women on the Board, on committees, and on the secretarial staff?"

Several ladies took part in the discussion which was opened by Dr. Corey. No vote was taken on the matter but it seemed as if the speakers did not favor amalgamation of Boards with Women's Boards.

It is impossible in the space allotted to this department to give any resume of the reports and Boards presented, suffice it to say that it was an unusually interesting and instructive conference.

We are much in prayer these days that our young people who are considering foreign service may take the matter up quickly and get their blanks in early so that selections may be made and names sent to the proper authorities for permission to enter our several fields, thus avoiding the long delay which has almost worn out many of those elected early last Spring, and are still detained in this country.

The health of all our missionaries so far is good. Let us be much in prayer for a blessing upon the volunteers as they face the important decision of a life's work; upon our own New World Movement; upon the Inter-church World Movement; and that the Spirit of God may be abundantly poured out in our own and other churches so that whatever else fails the Spiritual life of the Lord's people may be increased.

Miss Eva Taylor, a well known and highly esteemed professional nurse of Steubenville, and a member of our 2nd United Presbyterian Church there entered the service of her country and was assigned work at Camp Sherman. She gave the most heroic service by being untiring in her devotion to the brave boys in camp day and night with never a thought for herself. She was a woman of charming personality and strong mentality and one who made friends by her untiring devotion to her patients, always ready to make a happy response when duty called. She was taken ill with erysipelas and hope was expressed for her recovery until pneumonia developed which resulted in her death on February 26, 1919. The following extract from one of the Steubenville papers tells of the funeral service:

"The funeral services in memory of Miss Eva Taylor were held at the Second United Presbyterian Church. The floral offerings were very beautiful and profuse and typical of the life just closed. Her remains laid in state and hundreds of friends called and paid their last sad tribute of respect and esteem to this noble Christian woman and Red Cross nurse who has made the supreme sacrifice in duty to her country and the young defenders thereof who returned from overseas to the base hospital at Camp Sherman where Miss Taylor was devoted to their welfare and encouraged and cheered them during their convalescing period. Today the last sad farewells were spoken and Rev. Aiken officiated in a beautiful and impressive service. At the close her flower and flag draped casket was borne to the tomb by her young soldier friends, Lieut. Clyde Linduff, Lieut. Lindsay Clark, Lieut. Dr. Saxon, and Dean Ginger, and laid to rest in the beautiful city of the dead, with military honors. The returned soldiers and sailors of the city acted as an honorary escort of the funeral cortege to the tomb."

When her will was read it was discovered that her work which was for the Master was to be continued although she had passed from earth. The following is an extract:

"To the Women's Missionary Society of the Second United Presbyterian Church, of Steubenville, Ohio, of which I am a member

the sum of five hundred dollars ($500.00) to be used as they see fit. To the Gleaners' Mission Circle (Young Women's) of which I am a member of the Second United Presbyterian Church, of Steubenville, Ohio, the sum of $500.00 to be used as they see fit.''

The organizations above named unanimously voted to unite this bequest and send it to the Women's Board as a memorial to this devoted Christian girl. At a recent meeting the Board decided to use this money for the equipment of the operating room in Memorial Hospital, India, and the placing of a tablet bearing the name of Miss Eva Taylor in the memorial room, where it takes its place with others who have honored their Lord in life and in death.

This little story is told with the hope that the example of this consecrated young woman may be followed by many others. A message will come for all some day and our earthly affairs should be so arranged that the Master will be honored in the disposition of our worldly goods.

MISCELLANEOUS GIFTS.

Received October 1 to November 30, 1919.

Mrs. Annie R. Tedford	$ 5.00
Mrs. M. C. Ramaley	30.00
Military Ave., W. M. S., Detroit	50.00
Miss Margaret McClurkin	25.00
Miss Anne Wilson	600.00
S. S., Pawnee City, Nebr.	14.53
Mrs. Emma Fulton	20.00
Women's Bible Class, Ft. Morgan	30.00
S. S. Janesville, Wis.	10.00
Women's Missionary Magazine	200.00
Miss Katharine Ford	1.00
Bert Sloan	50.00
M. Evelyn Carothers	20.00
Guernsey Cong.	8.50
Warmspring Cong.	19.50
W. M. S., Sterling Valley, N. Y.	5.00
Mary Walgamot	5.00
A Friend	4.00
J. M. S., Stewart Station	1.50
Miss Myrtle Davis	10.00
C. E. S., Bellingham, Wash.	10.00
Mrs. Jennie Doig	59.08
Conemaugh Y. P. C. U.	25.00
Miss Ida M. Carothers	5.00
Miss Mary R. Martin	50.00
A Friend	39.50
Mrs. Robert Stewart	50.00
Refund	20.00
Miss Emma Fergus	5.00
Mrs. Grabbing	1.00
6th Y. W. M. S., Pittsburgh	60.00
Mrs. A. A. MacLachlan	500.00
Board of Foreign Missions of Presbyterian Church on account of Miss E. K. Holliday	761.94
Mr. Ralph Martin	50.00
Mrs. J. A. Roy	10.00
Total	$2755.55

MRS. J. D. SANDS,
Parsonage Secy.

1920 **1920**

The Women's General Missionary Society Convention will be held in the South Church, Youngstown, Ohio, May 14-18, 1920.

Local Committee: Mrs. H. J. Casner, Mrs. Fred Bunn, Mrs. F. G. Wright, Mrs. Geo. H. Glazzard, Mrs. Wm. McClelland and Mrs. J. H. Hallberg, Youngstown, Ohio; Mrs. Harry Jackman, Struthers, Ohio; Mrs. H. M. Steele, Warren, Ohio; Chairman of the delegate committee, Mrs. W. P. Wiegering, Alameda and Ford Avenues, Youngstown, Ohio.

FIELD SECRETARIES NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

MRS. J. C. ALTER, 21 Mountain Ave., Piedmont, Oakland, California.

PRAYER—ITS POWER.

"Away in foreign lands they wandered how
Their simple words had power;
At home—the Christians two or three,
Had met to pray an hour."

Pittsburgh, every Tuesday, 10 A. M., Publication Building.

Philadelphia, first Tuesday, 2:30 P. M., 2nd U. P. Church.

New York, first Tuesday, 2:30 P. M., Room 824, Presbyterian Bldg., 156 Fifth Ave.

Chicago, second Tuesday, 12 noon, Eleanor Club Assembly Room, Stevens Bldg., 17 N. State St.

Monmouth, second Tuesday, 4 P. M., Y. M. C. A.

Cleveland, second Tuesday, 2:30 P. M., Old Stone Church.

New Castle, Pa., first Tuesday, 2:30 P. M., first U. P. Church.

San Francisco, first Tuesday, 1:30 P. M., First U. P. Church.

Cambridge, Ohio, second Tuesday, 2:30 P. M., First U. P. Church.

Los Angeles, first Monday, 10:00 A. M., First U. P. Church.

Youngstown, Ohio, first Tuesday, 2:30 P. M., Tabernacle U. P. Church.

Xenia, Ohio, first Tuesday, 2:30 P. M, First U. P. Church.

St. Louis, first Tuesday, 2:00 P. M., Y. W. C. A.

Washington, D. C., first Tuesday after first Wednesday, Church Parlors.

Belle Center, Ohio, every Tuesday, 2:30 P. M., in the homes.

Keota, Iowa, every Tuesday, 2:30 P. M., in the homes.

Princeton, Ind., every Tuesday, 2:30 P. M., in the homes.

Detroit, Mich., first Tuesday, 2:30 P. M., in the homes.

Butler, Pa., first Tuesday, 10:00 A. M., First Church.

Every Tuesday, 10:00 A. M. The hours of prayer for individuals and prayer groups.

We are glad to welcome a new Prayer Group at Butler, Pa. Keep on praying that we may have at least one new Prayer Group each month this year.

From Butler comes this cheering word: "Butler, too, is on the map Tuesday morning, January 6, a trial meeting of the two churches was held. Suggestion really came from the Second Church. Thirty-three were present. A very good meeting and a fine spirit prevailed. Voted to meet again in February Two mothers had to bring 'little brother' along as there was no one to leave with him."

I am "passing on" to you this month reports from the various Prayer Groups that we may "rejoice together." In the nineteen Prayer Groups there were at least two hundred and fifty women. Were you one?

Pittsburgh: "Our Third Anniversary meeting came on last Tuesday. (Not a single Tuesday has been omitted since the first Tuesday in 1917). At nearly every meeting a new face is seen. On Board day our attendance is larger. The Tuesday Prayer Group has been a great blessing to all who attend and to many who have not, as they are remembered. The Prayer scope is world wide. Sometimes very personal. Just now a great longing for deeper spiritual experience. Also prayer for other Prayer Groups. Also thanksgiving for answered prayer."

New York: "Only six at our meeting. It was a bitter cold day; usually about twelve. Four congregations were represented. We feel we cannot do without it; no, not for a moment does any one have that thought. Besides the blessing we receive of 'taking hold of the horns of the altar' unitedly we so enjoy conferring together of the things in each society. So it becomes a source of refreshment and inspiration to all who make the effort to attend."

I like the expression "who make the effort to attend." The things we value the highest are the things that cost us the most.

New Castle: "Eighteen present. Four congregations represented. While not a large attendance it was an unusually good meeting. One woman present for the first time said she had not realized how much she had been missing. More than anything else we

are praying for the deepening of the spiritual life. Experiencing this every thing else will follow."

San Francisco: "Twelve present. The distances between the churches here is great. We could not close in the hour but lasted an hour and twenty minutes. We knelt in a circle and every one prayed. It was a blessed meeting and we all felt God's presence with us."

Youngstown: "We had a good meeting on Tuesday. Twenty-one present; eight congregations were represented. Prayers were almost entirely for the W. G. M. S. in 1920."

Los Angeles: "We enjoyed a season of great refreshing. The Spirit was present in such power that none could doubt. Twenty-one present. The largest attendance we have had. At one time or other we have had representatives from every congregation in the Presbyterial, but two who are at some distance. We have had definite answers and we believe there are answers we have not heard about. We will continue to pray."

Xenia: "Sixteen present. Severe weather probably prevented outside congregations. Our subject was, 'The Wonderful Saviour.' We prayed for Margaret Bell and her work. Special thanksgiving for Mrs. J. G. Campbell. (This Prayer Group has had as a special burden, the illness of Mrs. Campbell, Pasrur, India). Mrs. A. W. Jamison told of her work in Cincinnati. We prayed for the new missionaries, the New World Movement."

Washington: "In December we had nine present; this month thirteen. So we are growing. The meetings have been a blessing. I know prayers have been answered. We have far more interest in our missionary meetings, and more to join us as intercessors and the family altar. There were other objects, too, of very special interest to the congregation."

Belle Center, Ohio, and Keota, Iowa, are found in the list of Prayer Groups for the first time. They are not new, however, as they have been organized for some time.

Belle Center: "Our attendance is some better. While the interest does not increase neither does it decrease, I am glad to say. Some attend who do not attend the W. M. S. We prayed definitely for Mrs. H. C. Campbell and may we not believe our prayers helped in her recovery? Recently we have been praying for the N. W. M. and the uninterested in our congregation. Four new members encourage us. What a wealth of things we have to pray for these days!"

Keota, Iowa: "Attendance is small, three to seven or eight. It spells sacrifice for busy women to give an afternoon a week. We have read 'The Christian's Secret of a Happy Life,' McConkey's books on 'Prayer,' 'The Three-fold Secret,' 'The End of the Age.' It would be impossible to read such books interspersed with study of the word and not receive much spiritual uplift."

I wish it was possible to quote in full the letters I have received. In nearly all of them is mention of the letters received from the missionaries in Egypt, India, Sudan, Warm Springs, Frenchburg, etc. I have left out reference to them that I might here thank the missionaries both at home and abroad who have taken time out of their busy lives to write to the Prayer Groups.

To keep these fires which have been kindled there must be fuel. Will you furnish it? Send special requests not forgetting to encourage them by telling of answers to your request.

Five days were spent at the Student Volunteer Convention in Des Moines. They were days of sweet fellowship, and inspiration.

"STUDY TO SHOW THYSELF APPROVED!"

Encouraging reports are coming in from different presbyteries, showing general progress in the Standard of Efficiency; just watch Monongahela Presbyterial climbing to the top! They have six superintendents, each in direct communication with the congregational efficiency secretaries in their districts. What is possible for the biggest presbytery, is more than possible for the smaller ones.

When the annual blanks reach you, BE SURE TO RECORD what percent you have gained, in the space provided for this purpose, so that your standing may be recognized at the General Convention.

Keep in mind the Isaiah 41:6 Fund, please, and that all contributions should be sent in NOT LATER THAN FEBRUARY.

I wonder how many "Five-pointed Star Presbyterials" will be visible next May?

1. A missionary society in every presbyterial.*
2. At least 70% in Standard of Efficiency.*
3. 25% increase in contributions.*
4. 5c. per member to the W. G. M. S. Expense Fund.*
5. One or more accredited delegates to the General Convention.*

Yours for the New World Movement among our women,

JEANNETTE C. ALTER.

PLANS AND PROBLEMS.

By Kate A. Hill.

I have received a good many questions this month. But no one has ventured to send me their "best plan" unless it be the suggestion from one of the Prayer Groups that "their Group was formed by a membership committee to pray" that more of the women of our congregation might be enlisted.

It seems to me a splendid suggestion for membership committees. This same society writes, "After a campaign six new members have been added and best of all the whole society has been encouraged and interested. We feel that the Lord has been working in answer to the prayers that have been offered."

If you have women you have failed to enlist, if your society is dull and uninteresting *try a Tuesday Prayer Group.*

In another letter came this cheering report, "I believe we are going to do better work now. We had a much larger attendance in December. We are going to take up the Prayer Cycle in our meeting and have adopted the Budget system."

Another society reports, "We expect to take up the Budget System the first of April."

I think I wrote of spending an evening writing out a recipe for curry and "chapatis." The reports comes, "We had a fine meeting. The women seemed to like the curry for many took a second helping, but do not believe they liked the bread so well. We have a Magazine Quizz for January. We have, 'Resolved that the Monthly Program shall receive more time, effort, thought and prayer.'"

Executive Committees are meeting and making plans for Spring Presbyterials. "The Executive Committee met

last week. We had a splendid meeting. There is a fine corps of officers. We discussed many plans and problems." The chief duty of an Executive Committee is not to plan a program for the Presbyterial; but rather to plan the work of the year for all the societies and then help them to carry them out.

One of their chief duties just now is to get a report from EVERY SOCIETY to the Statistical Secretary, Mrs. D. J. Brown, 15 Fremont Ave., Bellevue, Pa., by April 15, 1920. Each society should begin at once to collect data for their yearly report. The total number of societies was a decrease last year because so many societies failed to report.

When Des Moines Presbyterial met last October they considered what they could do for the small congregations that had no missionary society. They decided to appoint one of the enthusiastic missionary women as a "field secretary" for these congregations. I am sure you will be interested in her report.

"I had a fine day at ———. I went without announcement—thought it best. Found a house full of women sewing for a bazar they were to have the following week. Arranged to hold a meeting the next day at two o'clock. Organized with seven members, and understand twenty-one came in since. We had the best time ever after we became acquainted and I came home laden with cream, pillow slip, handkerchief, and a jar of mayonnaise dressing and their good will. I am to return to their first meeting, January 14. At five o'clock I went to ——— and had a good talk with the President of their 'Aid' and as they were to have a Market and Bazar the next day, decided it was not a good time to try and call a meeting.

"However, I am to return on the 15th to organize a W. M. S. This good lady then drove me forty miles across the country that I might be home for Thanksgiving, as I was badly needed."

I am sure the success of it was told in the concluding words of her letter, "God was with me all the way and arranged everything before I went, for I had talked a great deal with Him about it."

It seems to me this was an excellent plan to appoint a local "field secretary" in each Presbyterial. I heard the Des Moines Executive Committee promise her everything she needed for "expenses."

Have just had an experience which I think might solve the problem of Mission Study Classes in small towns at least. In Mitchellville where father and I are spending the winter, there are four small churches. None of them would attempt a Mission Study Class outside the regular monthly meeting.

So the Congregational W. M. S. invited the other societies to join in a Union Mission Study Class. We had our first meeting today with sixty women present.

Perhaps you would render a great service for your town in leading out in such a work. I am sure even Mrs. Alter would count such a mission study class as one of the "Points of Efficiency."

POSTERS! POSTERS! POSTERS!

Some months ago Mrs. Mary Clokey Porter, Thank-Offering Secretary, made the suggestion that there be a Poster Exhibit at the Women's General Missionary Society Convention in 1920.

It will be open to every Women's Missionary Society, Young Women's Missionary Society, and Junior Missionary Society.

They may be on any subject: Thank-Offering, Monthly Meeting, Special Meeting, Membership Campaign, Magazine Drive, Missionary Information, "407" or New World Movement.

Only condition: They must have been used by the society.

No limit to number that any society may send. Directions next month as to whom to send and where.

WOMEN'S BOARD REPORT.

Minutes of Women's Board for December 16, 1919.

The meeting was called to order by the President. Mrs. Milliken led in a few words of prayer after which the business of the day was taken up.

Treasurer reported a letter from the treasurer of the N. W. M. in which a call was made for the money pledged by the Board towards the expenses of the N. W. M. On motion the treasurer was instructed to forward the amount, $10,000.

Mrs. J. B. Hill and Mrs. H. C. Campbell were appointed delegates to attend the Inter-church World Movement Conference held at Atlantic City, January 7-10, 1920; also the Foreign Mission Conference meeting later at New Haven, Conn.

Mrs. Sands read a telegram received by Mrs. J. S. Hill, president-elect of the 1920 Convention, from Fort Morgan, Colo., regarding the destruction by fire of the Fort Morgan church. They will have to defer the entertaining of the Convention until 1921. They also expressed the hope that another presbytery might exchange with them.

The resignation of Mrs. W. R. Wilson was accepted with very deep regret, and Mrs. J. H. Maxwell was elected recording secretary, succeeding Mrs. W. R. Wilson.

The Thank-Offering Secretary reports real enthusiasm all over the church in regard to the Thank-Offering. A bill for leaflets and boxes of I182.50 was ordered paid.

Foreign Secretary reported letters from Mrs. Coventry giving information about the missionary center in Cairo; also from Miss Ruth Eddy who has sent in her resignation, having signed up with the A. R. C. N. E. for a term of three years. This resignation was received with regret. Three applicants for Foreign service were elected.

Mrs. H. C. Campbell was appointed to represent the Board at the Student Volunteer Conference to meet at Des Moines, Iowa, on December 31, 1919, to January 4, 1920.

Moved the vacancy caused by the resignation of Mrs. W. R. Wilson be filled by the election of Miss Jennie B. Wallace, of Sewickley, Pa. Carried.

Literature Secretary reported bills amounting to $37.15, which were ordered paid.

Indian Secretary gave report of the three Indian Stations. Rev. Matthews sent a check for $50.00, being their annual Thank-Offering. A coal bill of $85.50 for Tama was ordered paid. The missionary society of Tama reported a Thank-Offering of $7.20.

Statistical Secretary reported three new societies: Westmoreland Presbyterial, Monessen W. M. S., 16 members, President, Mrs. Wilson Reid, Monessen, Pa.; Westmoreland Presbyterial, Buena Vista W. M. S., 30 members, President, Mrs. Lida Thompson, Buena Vista, Pa.; Albany Presbyterial, Broadalbin W. M. S., President, Mrs. Susie Brown.

Home Secretary submitted reports from twelve missions. Mrs. McLennan, of Cambridge, Mass., has resigned. Miss Henry was granted six months longer stay at Montrose Ave. Church, Chicago. Dr. Ross having resigned from his charge at Oakland, Calif., a missionary was granted to carry on the work.

Miss Irma Allen one of our most faithful home missionaries was reported very ill.

A missionary was granted Muskingum Presbytery to be located at Zanesville, Ohio.

The total enrollment at Frenchburg is 215 with an average attendance of 185; there being 56 in the primary room.

Parsonage Secretary reported Spirit Lake, Idaho, parsonage paid in full six months in advance of specified time.

Motion that a special meeting of Board be held December 23rd to consider surveys.

IDA B. LITTLE,
Secy. pro tem.

Treasurer's Report for Months of October and November, 1919.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Exten. & Parsonage	Ministerial Relief	Young Women's Special	Junior Magazine Reserve	Senior Life Membership	Contingent Fund	Women's Asso. Work			Temperance	"40" Bonds	Miscellaneous	TOTAL
													Orphans' Home	Home for Aged People	Columbia Hospital				
Allegheny	488.00	875.00	153.00	119.00	146.00	31.00	17.00	114.00	41.00	1.00						25.00	125.00	15.00	2150.00
Argyle	40.00		225.00		10.00														275.00
Arkansas Valley	2.00	369.00	6.00	19.00	31.00		7.00	9.00								6.00			449.00
Beaver Valley	58.00	320.00	53.00	11.00	36.00		7.00	2.00	5.00							9.00			501.00
Big Spring	74.00		5.00	3.00	3.00			2.00									5.00		92.00
Boston	10.00	150.00	7.00	5.00	11.00	2.00													185.00
Brookville																	50.00		50.00
Butler	37.00	80.00	30.00	8.00	8.00	5.00	5.00	2.00	44.00			5.00	80.00			6.00	100.00	5.00	415.00
Caledonia	80.00	258.00	171.00	20.00	23.00		14.00	4.00					4.00	2.00	2.00	2.00		6.00	586.00
Cedar Rapids	28.00	226.00	3.00	47.00	17.00		11.00	2.00	11.00			5.00					50.00		400.00
Chartiers	65.00	673.50	191.00	17.00	36.00		3.00	3.00	21.00			23.95	1.00	1.00	1.00	1.00		1.00	1038.45
Chicago	45.00	137.50	37.00	8.00	44.00		12.00	10.00	10.00							2.00	50.00	2.00	357.50
Cleveland	196.00	188.00	60.00	20.00	37.00		2.00		10.00								480.00		993.00
College Springs		435.00	35.00	6.00	10.00	6.00	8.00	2.00	10.00			1.00				3.00		4.00	520.00
Colorado		175.00																	175.00
Conemaugh		250.00																	250.00
Delaware	100.00	84.00	8.00	10.00	5.00			5.00	7.00										219.00
Detroit	52.00		23.00		45.00				24.00										144.00
Frankfort		100.00																	100.00
Garnett	15.00	31.00			2.00														48.00
Idaho	16.00	11.00	7.00	6.00	4.00	9.00	6.00	2.00	10.00			2.00				2.00		4.00	79.00
Illinois Southern	24.00		9.00	9.00	9.00														51.00
Indiana	10.00	115.00	20.00		7.00														152.00
Indiana Northern	12.00	5.04	6.00	3.00	7.00											1.00			34.04
Kansas City		82.00		5.00									10.00	10.00				6.00	113.00
Keokuk	7.00	96.00	46.00	5.00	10.00														164.00
Kiskiminetas	79.00	20.00	40.00		10.00	5.00												5.00	159.00
LeClaire	9.00	35.00	10.00	5.00	6.00		5.00												70.00
Los Angeles	37.00	300.00	28.00	30.00	40.00		27.00	15.00	5.00							5.00	100.00		587.00
Mansfield	15.00	29.00	15.00		15.00														74.00
Monmouth	25.00	403.00	100.00	13.00	13.00		5.00	2.00	53.00										614.00
Monongahela	377.00	2490.00	290.00	107.00	325.00		24.00	47.00	105.00			35.10				11.00	415.00	18.00	4244.10
Muskingum	10.00	365.00	17.00	15.00	40.00		20.00	10.00	10.00								100.00		587.00
Hudson	12.00	35.00	38.00	8.00	9.00												5.00		107.00
Ohio First	45.00	275.00	41.00	10.00	33.00	13.00	10.00	15.00	20.00										462.00
Omaha	39.00		14.00	6.00	13.00		6.00											8.00	86.00
Oregon	5.00																		5.00
Pawnee	26.00	318.00	32.00	15.00	15.00		10.00												416.00
Philadelphia	155.00	500.00	202.00	21.00	24.00		8.00	9.00	5.00							3.00	110.00	3.00	1040.00
Puget Sound	51.00	51.00	30.00	10.00	5.00		3.00											2.00	152.00
Rock Island	73.00	5.00	56.00	1.00	2.00				14.00							4.00			155.00
San Francisco	23.00	189.00	6.00	3.00	5.00														226.00
Sidney	30.00	139.00	5.00	17.00	14.00		7.00									1.00			213.00
Spokane	10.00	18.00	10.00	2.00	1.00		2.00	2.00										2.00	47.00

Texas		13.50																		13.50
Uncompahgre		30.00																		30.00
Westmoreland	152.00	217.00	146.00	92.00	90.00			15.00								2.00			4.00	774.00
Wisconsin	13.00		10.00	4.00	6.00	5.00	4.00	3.00											5.50	50.50
Xenia																		50.00		50.00
The Beatty Family		150.00																		150.00
Sparta Cong.		250.00																		250.00
Helen T. Brown		180.00																		180.00
Cong., Rochester, N. Y.		100.00																		100.00
Cong., Columbus City, Ia.		300.00																		300.00
McFarland Family		275.00																		275.00
New Wilmington Cong.		300.00																		300.00
Mr. Geo. M. Paden		100.00																		100.00
Miss Grace E. Smith, Toledo		300.00																		300.00
Spencer Family		200.00																		200.00
Interest											1401.22									1452.88
Investment Income	31.00		20.66																	758.83
Int. India Per. Equip.																				376.34
Payments on Loans							3546.84													64.38
Annuities																				3611.22
Miscellaneous Gifts	2430.02	10.00	29.00	27.00	68.53			5.00		6.00								170.00		500.00
Norris Sq. S. S., Phila.		150.00																		2755.55
Cong., North Bend, Nebr.		150.00																		150.00
TOTALS	$5006.02	$12558.54	$2234.66	$707.00	$1235.53	$76.00	$3769.84	$321.00	$420.00	$ 7.00		$1473.27	$ 95.00	$ 13.00	$ 3.00	$83.00	$1810.00	$ 1800.05	$1612.91	

PAYMENTS ON LOAN INVESTMENTS: Rev. J. G. Thompson, $62.24; 8th, Chicago, $2.14.

WAR BONUS: $28.50.

ISAIAH 41:6 FUND: $72.00.

MRS. J. B. HILL, Treasurer,
5852 Bartlett St., Pittsburgh, Pa.

STUDY FOR THE MONTH.

MARCH.

Foreign Missions:

"A CRUSADE OF COMPASSION."

It is a faithful saying: For if we be dead with Him we shall also live with Him, if we suffer we shall also reign with him, if we deny him, he also will deny us, if we believe not, yet he abideth faithful. He cannot deny himself. 2 *Timothy* 2:11-13.

Chapter 3—China.

By Mrs. J. P. White.

Scripture—Luke 18:35-42.

Roll Call—Temperance Facts.

Prayer—For Guidance in the re-making of the Nation.

Topics for Study—

1. China—Past, Present and Future.
2. "A Cry of Pain."
3. "Foreign Magic."
4. The New Physician of China.

Home Missions:

"CHRISTIAN AMERICANIZATION A TASK FOR THE CHURCHES."

Chapter 3—The Language Question.

By Mrs. Haidee Ewing Rankin.

Topics for Study—

1. The Question Approached and Considered With Open-mindedness.
2. The Effect the Teaching of a Foreign Language to the Foreigner (and maintaining periodicals in his own language) Has on Maintaining Racial Separateness.
3. Can the English Language Be So Taught As To Stimulate National Unity?

Moreover, as society become more highly organized and intimate relations are multiplied, it is becoming more and more true that its different classes are members one of another, and when one member suffers all the members suffer with it. One class cannot remain indifferent to the wrongs of another.

NOTICE! FIRE!

The delay in sending out the promised Thank-Offering Posters early in January, is due to a fire of late, in the printing establishment where the orders had been given.

They are promised for early in February.

Keep on praying for the true spirit of gratitude to take possession of the entire Church during the coming months.

January 6, 1920. Fourteen members were present at the first meeting of the new year. The meeting being called to order by the President, the regular business was taken up.

A letter was read from Mrs. Burns, of Youngstown, Ohio, asking that Cleveland Presbyterial might be allowed to entertain the W. G. M. S. Convention of 1920 in the South Church, Youngstown, Ohio. A motion was made to gladly accept this very kind invitation with thanks.

Parsonage Secretary reports Parma, Idaho, has an offer for their parsonage and asks permission to sell. On motion this permission was given.

Many letters of gratitude were received from our workers.

Treasurer reports for month: Recepits, $138,125.75, much of this being for Thank-Offering; disbursements, $120,-698.78. On motion report of treasurer was adopted.

Home Secretary gave reports from five missions.

Frenchburg reports a Thank-Offering of $65.00 and a White Gift Offering of $28.00. Three hundred were present at their Christmas entertainment. The children giving the entertainment. Each member of the Sabbath School also of the Pomeroyton Sabbath School were given a present.

Miss Callie Campbell, of Guage, Ky., accepted an appointment as teacher and Mrs. Pollick, of Aspinwall, was secured to fill out the remainder of the term.

$355.37 was received from the sale of baskets.

Literature Secretary reported bills to the amount of $63.16. On motion were ordered paid.

Thank-Offering Secretary reported the 1919 Thank-Offering of Egypt and India. Presented a bill of $23.00 for L. M. C., also $19.20 for envelopes; these bills were ordered paid.

Freedmen's Secretary reported she was corresponding with the insurance company who held the policy on Miller's Ferry Dormitory; also a letter from Mr. Bonner stating it was up to him to relieve the situation at once after the burning of Miller's Ferry Dormitory, and sent a bill of $502.25, which bill was ordered paid.

Riceville needs clothing so badly. Chase City asks for another sewing teacher.

Henderson Hospital reports fifty-eight patients with a balance of $428.28.

Junior Secretary asks for more L. M. C. and is authorized to secure them, also 2000 tubes.

On motion the Junior Committee was instructed to get out a special book on Stewardship.

Mrs. Cook moved Miss Terressa Lippert be elected missionary to Oakland, Calif.

Meeting was closed by prayers of gratitude to God for His guidance and blessing during past year and of thankfulness for our wonderful Thank-Offering.

MRS. J. H. MAXWELL,
Secretary.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Mrs. Lily M. Clatchey.
*Knoxville, Tenn.—Rev. J. Kelly Giffen.
Camden, Ala—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Mrs. Thomas Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
Chase City, Va.—Rev. F. W. Wilson. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations or barrel so that it may be identified and acknowledged. Always put name of society and place inside of box

The NEW WORLD MOVEMENT

of the

UNITED PRESBYTERIAN CHURCH

of NORTH AMERICA.

Thy Kingdom Come!

THE NEW WORLD MOVEMENT BUDGET.

Board of Foreign Missions	$ 5,010,356
Board of Home Missions	1,102,645
Board of Freedmen's Missions	860,250
Board of Church Extension	1,122,590
Board of Education	177,625
Board of Ministerial Relief	864,262
Women's Board	2,277,369
Women's Association	253,750
Colleges	4,376,461
Seminaries	548,100
Christian Workers' Bible Training School	121,800
	$16,715,208

New World Movement Administration Expense included in above.

NOTE:—Read pages 493-499 of this issuse, also opposite page 473.

Photo International Film Service.

TYPE OF NATIVE PHILIPPINE GIRL.

Wonderful transformation of life and living has followed Christian teaching in the Philippine Islands.